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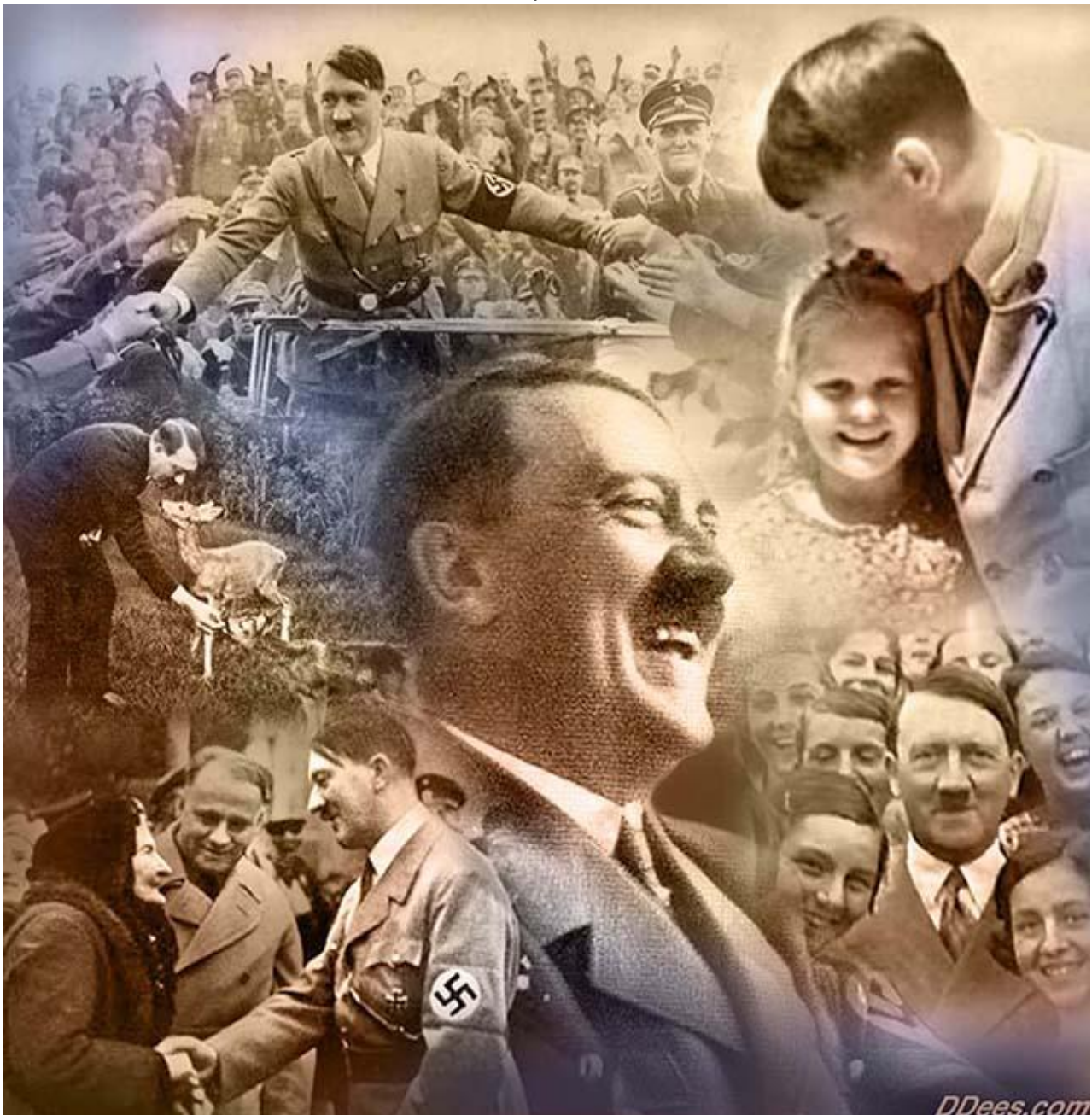
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Arbeit schafft Arbeit



Adolf Hitler erklärt den Wert von Gold und Arbeit

>>Unser Gold ist unsere Arbeitskraft...wir haben Deutschland schon mehrmals aus Schutt und Asche wieder zum Blühen gebracht....und wie werden wir heute dafür von den Herrschenden Feudalherren entlohnt...mit Leih Buden und Aufstocken...kein Tarif...Hartz 4...Renten Diebstahl.....und Verblödung der Volksmassendurch Staat und Massenmedien die in der Hand von ein paar Leuten sind...und wie Adolf Hitler schon damals richtig erkannte das Geldsystem in seiner heutigen <<

https://www.youtube.com/watch?v=U8SiP_zavFg



[Listen to The Heretics's Hour tonight](#)

What the Führer did and didn't say in his Platterhof talk to officers

Monday, Feb. 16th at 8pm Central U.S. time (9pm Eastern, 6pm Pacific)

live on [Carolyn Yeager Uncensored](#)

The Heretics' Hour: What the Fuehrer did and didn't say in his Platterhof talk

Published by carolyn on Tue, 2015-02-17 06:55, 1:46:00, [click here to download podcast](#)

Feb. 16, 2015

Adolf Hitler's view on race and the German Volk in his talk to Officers of May 1944 has been misrepresented by Veronica Clark in two books that she has sold on Amazon. Carolyn discusses the most interesting parts of the talk and points out the mistakes in Clark's translation:

*Changing the word Volk to Rasse, or race, in one instance where it could not be an honest error (on page 48 of the German copy, shown at right - click on image for enlarged view);

*Other inexplicably poor translation seemingly designed to detract from Hitler's strict attitude on race;

*Attributing to Adolf Hitler in [her foreward](#) a false quote that she knew was actually written by another man, [Otto Wagener](#);

*[Hadding Scott](#) comes on the line in the last 15 minutes and confirms the correctness of Porter's translation over Clark's in some specific instances.

*Read "Hitler's talk to Officers and Generals on May 26, 1944 at the Platterhof in Obersalzberg" translated by Carlos W. Porter [here](#).

Some things he didn't say are what Veronica Clark claims he did in her books sold on Amazon. Carolyn purchased the 70-page document from the Institute for Contemporary History in Munich and had it translated by Mr. Carlos Porter. It is [now published](#) in two parts on her website for all to see free of charge.

A careful reading of the document reveals a few mistranslations by Clark which not surprisingly support her strange, if not to say bizarre, interpretation.

What Adolf Hitler says is not at all new in 1944, but is consistent with his oft-expressed world view.



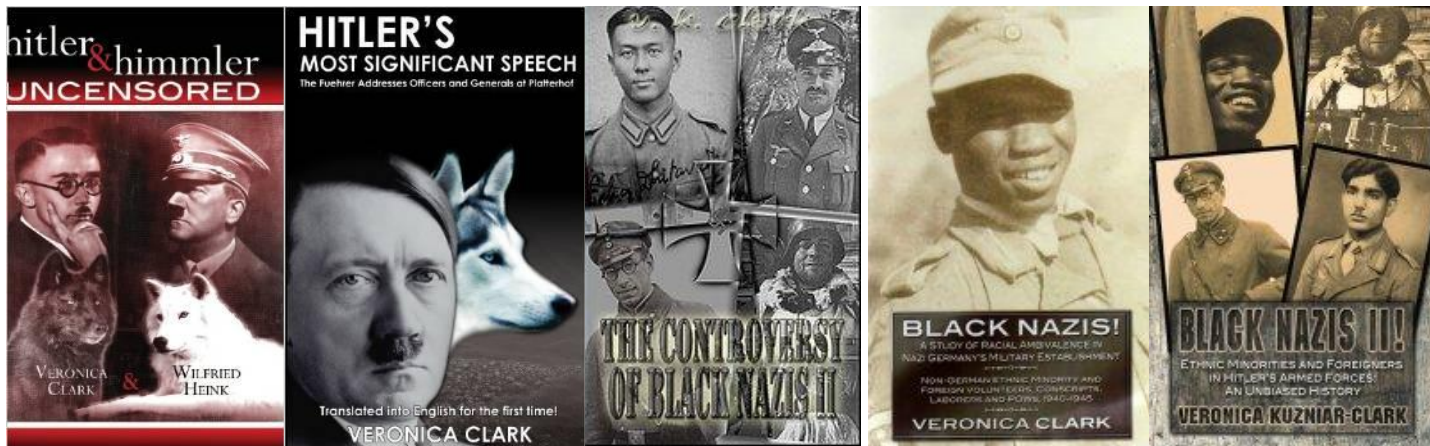
Bundesarchiv, Bild 146-1993-136-11A
Foto: o. Ang. | 15. September 1943

von beiden selbstverständlich eingeschlossen worden; ich habe versucht, einen neuen Begriff zu definieren unter dem Motto, daß letzten Endes Nationalismus und Sozialismus unter einer Voraussetzung dasselbe sind, nämlich daß man das Volk in den Mittelpunkt alles Erstrebenswerten rückt, also nicht irgendein besonderes Klasseninteresse und Standesinteresse als Gegensatz, sondern daß man das Volk in den Mittelpunkt alles Erstrebenswerten rückt. Dann ist ja auch Sozialismus nichts anderes als der Kampf für dieses Volk in seiner Gesamtheit und der Nationalismus auch nichts anderes.

Ich habe damals sowohl von links als auch von rechts schwere Kämpfe gehabt. Die linke Seite erklärte: das ist unmöglich, wir können nicht mit dem Nationalismus gehen, weil man unter "Nationalismus" die bürgerliche Prägung versteht; und umgekehrt hat das Bürgertum den Sozialismus abgelehnt, weil man darunter die marxistische Prägung versteht, d.h. die internationalistische Prägung.

Aber eins war ja doch nun klar: "Volk" und "Volk" ist nicht dasselbe. Ich kann mir ein Volk vorstellen mit einer dünnen Herrschicht und einer vollkommen verelendeten Masse, verkommen, verlaust, verdreckt, aber zum blinden Gehorsam erzogen, die eben pariert. Das kann ich mir vorstellen.

Diese Vorstellung erweckt bei mir aber keine Befriedigung; sie ist in meinen Augen abscheulich. Das, was ich glaube als erstrebenswertes Ideal an-



Read "Hitler's Talk to Officers and Generals on May 26, 1944 at the Platterhof in Obersalzberg" translated by Carlos W. Porter [here](http://carolynveager.net/heretics-hour-what-fuehrer-did-and-didnt-say-his-platterhof-talk#comments).

<http://carolynveager.net/heretics-hour-what-fuehrer-did-and-didnt-say-his-platterhof-talk#comments>

The Führer's talk to Generals and Officers on May 26, 1944 at the Platterhof in Obersaltzberg,

Part 2 of 2

Published by Carolyn on Sun, 2015-02-15 20:17



The Platterhof Hotel accommodated National Socialist events and visitors of the Führer, including military officers, when he was staying at his private home on the Obersalzberg.

Translated by Carlos Whitlock Porter

Continued from [Part 1](#):

The Führer is speaking:

But first, of course, it's not a pretty picture, I admit it. At first, we had all sorts of difficulties, and you can really get some white hair before you've put everything back in order again. But I always counted on one thing: the time will come when that will all have been worth it; then you'll see that this selection process, which has been made one of the hard principles of the party, is correct. And really, that's the most basic thing: the most decisive. Since today, when we speak of a national community, you can only do so on the condition of suitable leadership and people.

There are a lot of training courses being given today for officers, in the so-called Ordenburgen [fortresses built by the Teutonic Knights], not just because they're suited for it but because that gives them an insight into the way we start out with our youth, building up their education. Of course, gentlemen, nothing is perfect. You ought not to forget: we came to power in 1933. The war began in 1939. So we had barely 6 years. During the war,

there's a limit to what we can do to continue building, but there's no doubt about it: when our people have had 50 years of peace, then we'll see something: the whole nation will be completely organized, and the leadership of the nation will consist of the best political leadership corps we've ever had, carefully selected from the best we've got. There's no doubt about that.

[Enthusiastic applause]

And of course, gentlemen, it'll be not only a selection of the best speaking talent, but rather, the bravest leadership elements. We're looking for these young people today not just from the point of view of intellectual gifts, the way they did before. That's why so many talented people ended up wearing a dunce cap. The teachers revenged themselves by saying: "That's your punishment, the dunce cap", when the "talent" was too much for the teacher.

Gentlemen, it's not just purely a matter of intellectual talents, scholarship, but character; we're examining these boys, their character, reactions, hardness, leadership ability, the so-called "ring-leader" ability, which they already possess as youngsters. That must be evaluated in addition to their intellectual abilities. Sometimes you can tell yourself, when you look at a kid, a very talented boy, but he'd rather be boxing or something, or gymnastics, but he's really bad at everything else. Before – about 30 years ago – that was enough: if you flunked one required subject, you failed. Today we settle matters differently. On the musical side, we go so far that a musically talented kid is sent to music school even he flunks maths, is completely hopeless in French and geometry and chemistry, but he's musically gifted and enthusiastic, so he goes to music school, since he's not supposed to be a mathematician or a surveyor, but rather a musician, and that's enough. All the rest of it is mostly forgotten in later life, and he'll never need it in his career, and he'll forget nine tenths of it. He'll only remember what he learns in [primary] school and general education.

So we're looking for abilities without regard to birth or origins; and believe me, first of all, we eliminate the whole social question, for two reasons. First: we're building a people's community, the leadership of which will be largely derived from the people themselves, that is, an elementary knowledge of all things that move the people. In constantly allowing blood from below to come flowing through I'm doing what the Catholic Church did through the circuitous route of celibacy; since the priests can't have children, they were compelled to take their

individual priests out of the people. This is why there are priests from families of lower-ranking officials, small businessmen, former farm boys, etc. This accounts for the strength of the allegedly disputatious Church. I'm doing exactly the same thing, taking the offspring of the entire people, just not on the way to celibacy, I can't use that.

[Shouts of approval and merriment]

The entire people is sifted through, and I gradually get a class of people in the leadership of the nation who more or less know all the problems of life, from their own youth, from their own relatives, their parents, their brothers and sisters, etc. -- the environment.

But they also elevate themselves, more and more, especially my Gauleiter, who are so wonderfully gifted in a practical sense, who have an exact knowledge of everything, so that it's a matter of course for them to solve the problems that arise due to the very nature of people. All these Gauleiters, Kreisleiters, and Ortsgruppenleiter, etc. can do this, as easy as pie. You've seen this over and over. So I solve the social question by bringing a broadly-anchored element into the leadership. Second, however, I solve it by forming this leadership class out of the best, most energetic, thereby depriving the broad masses of the possible starting point for a counter-revolution, ahead of time; particularly, however, by helping them to see that this State is not a class-State.

Because, believe me that the purely "theoretical" is often more important than the so-called "actual", which might be starting to make its appearance among us Germans. Don't forget, we Germans are so mad about principles that we fought the Thirty Years War just over the question of whether we should take the Eucharist in one or two forms, and a few similarly important things.

Among Germans, it's not a matter of indifference for people to get the impression that the leadership class is being formed out of the entire people. It's important for the women and mothers, since it's something wonderful for every mother to know she can perhaps have a child who can rise to a high position in the State. And if we're only fair, and the positive services -- not the political services, which, in the past, have been mostly much worse than among other [countries] -- if we just imagine these services, which really require the entire life of the people, that is, the cultural life, the social, real achievements of a nation, the intellectual achievements -- when we just think of that, and recognise that all these things are just the products of individual men, and if we could make these men parade before us out of the grey mists of the past, all the innumerable inventors, discoverers, scientific pioneers, engineers, technicians and chemists, etc., as well as the great artists, musicians from among our people and God knows what all else, to whom we owe everything, to whom we owe our cultural heights, whom we thank for giving us our language, [so] that we Germans can look at ourselves with pride as Germans; if we could just make them appear before us, and imagine their mothers here with us, next to them, like a stroke of magic, then you'd suddenly see what kind of lowly little women they were: peasant women, working mens' wives, the wives of small artisans, etc., and what became of the sons of these women? It's a tremendous reconciliation in a people when they know that the differences in ability exist after all, but that the differences administratively will not remain forever; if we at least convince the people as to the common good of a people, that, when some child is found -- wherever he comes from -- who has the ability, then we'll take him under our wing immediately and provide him with everything he needs, instead of making all kinds of problems for him because of his birth. Rather, on the contrary, we're going to help him to overcome these problems for the good of the State.

[Thunderous applause]

That will eliminate the last vestiges of the Marxist theory of class hatred. And this conviction, which already exists among the broad masses of the German people, gentlemen, we're grateful for it, and to you, all of us, that today millions of German workers, even old men, go to the factories and work there, which many of them refused to do in 1917. If they do that today, in the conviction that they are fighting for *their* State,

that it's their State, although they are just simple workers. But they are convinced that they possess an equality of rights in the State, that they enjoy complete equality of rights -- an immeasurable strength comes of this, and they are convinced that this State, if it continues to develop like this, will take care of them, their children, and that everybody will be correctly treated according to his abilities.

At the same time, and I really have to say this, I've carried out this entire process without hurting other people or doing them wrong. Of course, you can do something like this, by first smashing everything to pieces and exterminating everybody. I haven't done that. Since I believe in the principle of selection, which is, of course, a principle tried and tested in the past, I know that everybody in the leadership classes today is already the product of just such a selection process. Since I also believe in heredity, this also produces a constant hereditary stream [of new people]. I didn't want to eliminate the good, the old, in order to favour something different, but rather, I wanted to keep the good, and the old, and gradually introduce something different.

Of course, this is not easy. It would have been far easier for me simply to exterminate the entire old leadership classes, let's say, the way the Bolsheviks did, and then begin a process of reconstruction. But then the equalization possibilities would not have existed, which so often act as obstruction today. The war has had a colossally educational effect here, too, I've got to say that. Without the First World War, I would never have become a National Socialist. But the war had an endless educational impact, even without everything else.

There were a lot of people who said, "You know, National Socialism is all very well, but when I imagine that I might one day have the honour to sit next to such a proletarian, you've got to understand what's right, but in the end [illegible] and what do I do then? I'm keen on the people, of course, I want to be our own people of brothers, but naturally with some distance between us, with some reservations, sir! There are limits to everything, we shouldn't throw out the baby with the bath water!"

And on the other side, they were saying the same thing. They said, "What? We're supposed to sit next to this stuffed-shirt and these capitalists? Not on your life! We're proletarians! We have our class-consciousness!"

They were obsessed with class-consciousness on the one hand and their pride of place on the other hand, and sometimes these prejudices are stronger than the thickest concrete walls we're building today.

[Laughter and enthusiastic approval.]

Nevertheless, we've gradually succeeded in pushing back class prejudice, and despite the talk on both sides, we've succeeded in building up the party, with many setbacks. And that, gentlemen, is how we built up our resistance to crises. You've got no idea how many setbacks I've had in my life! What we've suffered in military defeats serves for me to recognise mistakes, organise better and do better! That's nothing compared to what I've suffered in setbacks in my life, in building up the party.

Do not say: But that was less important. Gentlemen, it was my life and my conviction, and Germany depended on it, exactly the way it depends on [the outcome of] this war today; and if we hadn't succeeded in building it up, then sooner or later the Bolshevik hordes would have overwhelmed Europe. That the Poles would ever have restrained themselves and all the rest of it, nobody believes that today, with what we now know. And the struggle before 1933 was a struggle for life or death.

And at that time we were convinced that all these setbacks could be overcome, because in a crisis situation like this, according to historical experience, you've always got to expect setbacks. Just name me one great process in world history that never suffered any setbacks. It doesn't exist. Every State which has just made a fantastic advance will be faced with frequent crises. Yes, I say, great men are only tested in crises. There's no great man that hasn't overcome a crisis, you can believe that. What especially great and admirable men in German history mean to us is that they are the men who constantly had to fight in great crises. Whether it's a Martin Luther, or, out of recent

history, I don't know, Frederick the Great or Richard Wagner, in quite another field; I've picked three different fields, they're all just men who constantly had to overcome some catastrophe and in the end, with their stubbornness and their tenacity, who achieved their goals and fought their way through.

But there was another problem that had to be solved at that time if the German nation was ever to rise again. It was not only a question of the order of the social body, but above all, the mobilisation of the intellectual elements who were already available in the time before I came along, as motive power, men who were capable of moving other men to the ultimate.

There were two main points of view: on the one hand there was the nationalist ideal, which was vague and defined in various ways, but anyway it was a force for which one hundred men volunteered in 1918, men who were willing to fight and give their lives; and you can't ask for more idealism from a man than to be ready even to risk his life if necessary.

But on the other side of the barricades there were idealists, too. They were the Communists, who believed that they were fighting for a Communist ideal. Basically, at that time, there were two phenomena, fighting with each other: on the one side a nationalist, a poor devil, and his officer, who was a poor devil, too; and on the other side, the Communist, or Spartakist or USPD man and so on, also a poor devil.

It wasn't the so-called upper classes of satisfied capitalists who were fighting at that time; and naturally the Jewish leaders of the Marxists weren't fighting either.

At that time it was a matter of course from the very start that this new movement -- which could have called itself by quite another name -- had to take account of these two existing elements. One could not say: "Let's ignore them", or "we refuse to have anything to do with them", but rather, one had to acknowledge that these were forces to be reckoned with. The definitions of these two concepts were diametrically opposed to each other at that time. The one was on the right side of the barricade and the other was on the left, and I climbed up on the barricade in between them and was naturally shot at by both sides. I attempted to define this new concept with the motto that nationalism and socialism are the same in the end, namely, that the people are at the centre of everything worthwhile, that is, not any particularly class interest as antithesis, but rather, the people at the centre of everything worthwhile. Because socialism is nothing more than the struggle for this people as a whole and nationalism is the same thing.

I had serious fights with both the right and the left at that time. The left declared: "It's impossible, we cannot go with the nationalists", because they understood "Nationalism" to mean the bourgeoisie, and vice versa, the bourgeoisie rejected socialism, because they understood "Socialism" to mean Marxism, that is, internationalism.

But one thing was clear: "people" and "people" are not the same [i.e. nationalism and socialism did not imagine themselves as representing the same people]. I can imagine a "people" with a thin ruling class and a perfectly miserable mass of poor folk, squalid, louse-ridden, filthy, but raised to blind obedience, who simply follow. I can imagine that. This idea awakens no satisfaction in me; I find it horrible. What I believe is the first, most worthwhile ideal to have to see, is a "people" who look healthy. Because I won't be able to represent for long a governmental interest in the former people; one day it will disintegrate when a catalyst comes along, suddenly uniting and mobilising this left-wing mass, and that [catalyst] is the foreign body of Judaism.

So I must draw up another concept of "the people" as the ideal: and this can only come true when I set up a body of the people as the ideal of the future, in which there is actually the highest degree of education, of culture, of living standards. And when one first recognises this ideal, that it is just as beautiful, believe me, to care for a people as it is for a brave company leader to care for his men; he, too, gradually starts to see this, what he's there for. In his men, he doesn't see something he doesn't care about, something he only needs, but rather he sees his own fulfillment in them. He cares about his last man and takes care of him, and the more he does this the more satisfied his men

will be, but also the more satisfied he'll be himself one day and better able to appreciate them. This applies in the same way for the entire population generally.

My movement set this goal for itself from the very beginning, of overcoming the former class [structure]. I must admit, now, that it was easy in one area. In the German people, we had about 800,000 Jews - over a million including the Ostmark and the Sudetenland. They were a foreign body in the body of our people, who had deliberately occupied all key positions, and when these positions were occupied, necessarily and immediately moved countless others into that same category. Some people have not understood why I proceeded so brutally and ruthlessly here, and of course, the class that should have been the most grateful to me for it, didn't understand it at all. Because if I hadn't done it, then I would have had to intervene in the positions occupied by the members of older lifetime positions -- positions which they had also occupied, partly based on natural selection and partly out of protection, in order to build up a uniform body of the people.

I forced the Jews out of their positions, and did so ruthlessly, of course. I didn't do it cruelly, like nature, but rather, rationally, in order to retain the best, and now I had hundreds of thousands of positions. I was able to place many tens of thousands of capable children of the people in these positions. I released innumerable peat-bog digging college students from their fate and was able to put them in these positions. But I also made it possible for hundreds of thousands of proletarians and peasant children to grow into these positions in the future, which would otherwise have been claimed by Jews, a foreign body.

[Enthusiastic applause]

But that is also an advantage, gentlemen, since I've eliminated the last catalyst from among the masses, as I already stressed. In eliminating the Jews, I eliminated the possibility of the formation of any nucleus of revolution among the masses. Of course, people can always say: "Couldn't you have done it more simply, or, not more simply, since everything would have been more complicated, but more humanely?"

Gentlemen, officers, we are engaged in a struggle for life and death. If our enemies succeed in this struggle, the German people would be exterminated. Bolshevism would have slaughtered millions and millions of our intellectuals. Anybody who wasn't killed with a bullet in the back of the neck would be deported. The children of upper-class people would be taken away and eliminated. This whole bestiality is organised by Jews. Today incendiary bombs and other bombs are being dropped on our cities, although the enemy knows that they can only hit women and children. They machine-gun quite ordinary [passenger] trains and farmers in their fields. In one night in a city like Hamburg, we lost over 40,000 women and children, who burned alive. Do you expect anything different from me than to protect our national interests ruthlessly, since I believe that this is the way to achieve the most effective and greatest benefits for the German nation.

[Lengthy, enthusiastic applause]

Acting "humanely" under such circumstances would be the greatest cruelty towards our own people. If I draw the hatred of the Jews upon me, then I would at least like to derive some benefit from that hatred.

[Shouts: Quite correct!]

The advantage is that we now possess a cleanly organised body of the people, in which no outsider can any longer just talk his way in.

On the other hand, look at the other States. We've had an insight into another State that went the opposite way: Hungary. The whole State decomposed and eaten up, Jews everywhere, in all positions right up to the very highest ones, more and more Jews, the whole State is covered by a gapless network of agents and spies who were just waiting, and the only reason they never struck was that they were afraid that if they struck too early they would involve us. But they were waiting for the moment to strike.

I intervened here as well, and this problem has now been solved, too, and I must say anyway: the Jew has made the extermination of the German people its program. As I declared

in the German Reichstag on 1 September 1939: "If anybody believes that such a world war would exterminate [Austrottung] the German people, he's wrong: if Jewry really arranges it [world war], then the one that will be exterminated [ausgerottet] will be Jewry".

[Enthusiastic applause]

[With this policy] We took perhaps the greatest step in the inner order. Everything else in innumerable areas is now connected to it. And here I'd like to return to the starting point of my remarks, namely, to the concept of "worldview". I said that worldview is nothing more than the consideration of the entire world in its phenomena from a uniform standpoint of the latest scientific discoveries, serious discoveries. And I went after all other problems in the same way. We solved our economic questions, gentlemen, when all the so-called experts claimed they couldn't be solved. We solved our cultural problems. What didn't they say earlier! They said, "What? You want to eliminate the Jews? Ha ha! Then you won't have any more money, you won't have any more gold". As if the Jews were a gold-producing element! Gold only has any meaning when it represents value. Values are not created by Jews, but rather, by people who have invented valuable things, or produced them. The Jew simply inserts himself between the inventor or producer and the consumer. He is a valve that restricts the flow. I built a valve which can cut off the flow when needed or let it flow again, at will.

When I was young I often went to the German Museum in Munich. That was the first great technical museum at that time. I had a tremendous interest in it – almost the entire inventiveness of the human race is represented there. What was ever invented by Jews? The Jews, who rule everything, the whole economic system, our industrial life, they rule everything! – What did they ever invent? Where are the Jewish inventors? There's not a single one there! Not one!

You can raise the same question in cultural life. People have said to me, "So when you kick out the Jews, you can say goodbye to the theatre! But who really founded our culture? Was it the Jews? Who were our Jewish composers? Who were our great poets? Were our great thinkers [illegible] Jews, perhaps? How do the Jews suddenly succeed in inserting themselves into the production of the same goods that were created by the greatest Germans, or the discoveries that originated with the greatest Germans?

Experiment showed that I was right. I removed the Jews; German theatres are full as never before. German film is flowering as never before. German literature, the German press, is being read as never before, better than ever before. Much better!

We swept away [wir haben ausgerottet] vulgarities [Gemeinheiten] in innumerable fields, without ever falling victim to a prudery of the past. Since here we know a principle, namely, the maintenance of our race, our species. Everything that serves this principle is correct. Everything that detracts from it is wrong.

[Enthusiastic applause]

So naturally we took many steps in many areas which were revolutionary and which were not understood at first, even with the best will in the world, by those who never studied this whole movement from the ground up, according to their scholarly points of view. Because we often stumble over old traditions, old moral concepts, etc. It's often forgotten that these moral concepts are just lies anyway because they don't even exist among the people; the people think quite differently about it. What didn't we have to clear away here!

But, gentlemen, every such process in a great body of people or large-scale organisation of a people's community must always proceed regardless of tradition, always! I would like to come back to the military field. The rise of Prussia – I'll begin with the nucleus of our present German Reich – was, after all, in the end, a process of gradually eliminating the innumerable traditions of other, smaller States. This was always painful. The rise of the German Reich, first as the North German Bund and later as the German Reich, was, again, an attack against innumerable traditions. Believe me, it was not

easy for a State like Bavaria to do without many things associated, in their eyes, with its history, with the history of Bavaria. But it was no easier, earlier, for the Hanoverians, and no easier for the Saxons, no easier for the Württembergers, no easier for the Austrians. Austria had been part of a great empire and its 9 million Germans had a total of 56 million other peoples under their administration. Giving up one's self-sufficiency is painful. But where would they be now if the unified State had not been built up?

Now, I've always stressed that this isn't being carried out in a spirit of contempt for individual performance. One day, when a great soldier's hall is built in Berlin, it will be there to immortalize ALL the great German generals of our history, I'll have them [all] immortalized there quite regardless of where they may have fought in their lives. It will include Frederick the Great, it will have his generals in it, and on the other hand, it will also include a Daun [Austrian field marshal] a Laudon [also Austrian, one of Frederick's greatest enemies]. It will include the enemies of German history from former centuries, finally all gathered together in brotherhood. Our Reich, let's be proud of it, unites the traditions of all the individual States of the past and all individual German tribes.

And the great Reichs Hall in Berlin will also contain funereal monuments to all great German heroes of the past, from the past to the present, and they will all lie together as brothers, regardless of which tribe they may have belonged to, if they simply deserve to be kept alive in our memory. That means: this State will care for the memory of the whole many States of our German history; and that is a necessity. It will eliminate many painful things in particular; and that is a necessity.

Nor have I, gentlemen, used the year 1933 as Year One of German history. A lot of people have said to me: "Why don't you say Year no. 1, Year no. 2?" The English would have loved that, with their megalomania! When people ask me that, I say, I don't know exactly, at the latest – the latest! – the battle of the Teutoburg Forest, probably, but even after a few battles of the Teutons and Cimbri.

Why not them, too? When I include German history in this great framework, and when I include the current State as the perfection, I would like to say, after a long process of [nach lang angestrebten] military and political German activity, then I have the right to unite everything in this State which has been of service in the past; and then these ridiculous Englishmen come along and confront us! Let them come along with their ridiculous history of English kings; then I'll show them the history of the German Reich. Then I'll be able to tell them: at a time when the English possessed a ridiculous little island, the German Kaisers rode thousands and thousands of kilometres representing the German Reich.

[Enthusiastic applause]

What was England then? A ludicrous little enclave of Teutons, that's all!

German history doesn't begin with us, the German revolution, but will, rather, be perfected with us. This so-called German Third Reich will bring to perfection that which was only attempted in the First Reich, that which was unfortunately overlooked in parts by the Second Reich, but which will finally find fulfilment in this Third Reich. That is the aim of this State. To this end, we founded this gigantic people's organisation and with the party as the model and leaven of this organisation of the body of our people. And right now, I would like to answer an objection that has often been raised: "Why do you still keep the party as a small body within the German people?"

I've already said: because the German people, taken as a whole, are not capable of leadership. The party built itself up in struggle, only people who wanted to fight and now we're doing it. After all, I didn't have to invent Communists artificially [just] to have somebody to fight against. The German youth, you must have noticed, is being educated in bravery, in absolute commitment. Because it's crazy to imagine that bravery is only required for the leaders of military organisations, but that political organisations don't need bravery. Gentlemen, political organisations manage everything, in the end; they are the administrators of everything that's helped to create military

ability over the past centuries. That's what they manage, and if they're cowardly, we'll let slip through our hands everything that's been won with the sword in the past. They can't be brave enough. On the contrary, bravery is especially necessary here because civil courage is something that's quite rare and must be especially cultivated.

Those which we select from our youth today as descendants for the party must be of a kind so that the party will one day consist of our bravest people. That will be a solid leadership body. A soldier is the last person who ought to take offense at this. Since that would be exactly as if I said: We are educating our entire German youth today in the love of their country and for the maintenance and defense of their country, so what do we need a military organisation for? We don't need that!

The thought of compulsory military service is shared by the whole German people anyway, everybody has to fight. Yes, gentlemen, the military organisation is the school of military exercise, in the sense of training in weapons. If I take away this school, then the purely theoretical education is worth nothing. The movement in itself, within the nation, is the school and the leadership organisation at the same time, in the light of the recognition of these truths as I just very briefly attempted to show you. Because I'd like to stress one thing: If I were to summarise this revolution – which I'd like to call a revolution of reason, to distinguish it from a revolution of madness – if I wished to summarise it in detail, then I'd naturally have to spend many, many hours on it. It would take 20 or 30 speeches because it [the revolution] affects almost all the problems of life, and caused new positions to be taken in many fields. The obsolete traditions are like old household effects all piled up on top of each other and covered with dust, thus many things are no longer seen clearly.

We have now taken up all this and deliberately incorporated them and worked through them in detail, and this work is going forward without interruption. We're not at the end of this revolution, but, so to say, only in the first year of this revolution. If I wanted to speak about it exactly, that would take "an eternity". That's impossible.

Finally, I would like to leave you with the impression that this is a gigantic phenomenon, out of and in light of which the gigantic transformation of the German people becomes understandable, including its readiness to subordinate itself to the current leadership and with it, to assume all the responsibilities with which the German people are burdened today. And that movements such as this are able to perform miracles is shown by history, over and over again. When the French revolutionary armies appeared to defend their revolutionary ideals, with which they inspired millions and millions of people with their Gallic verbosity, you could see that old, well trained army units simply collapsed, partly because the revolutionary ideal had [begun] to split them up mentally, and partly because they were intellectually inferior.

In 1805-06, Prussia finally collapsed; and then began in Prussia on the basis of the concept of "Fatherland" – a dangerous concept in the dynastically divided age of that time, because it already implied the concept of a great German State. Some of the advocates of this concept were sentenced to death a few years later, and some of them to imprisonment, but this concept remained so powerful, in spite of the poor training of so many of the soldiers, that in the end they fought in quite a different manner because they were inspired by an ideal. I must say that many of the ideas that somebody like Scharnhorst had in mind at that time, could not be realized then, and only today and in today's armed forces, are gradually and slowly finding their final fulfilment. So here, as well, we are not doing something that arose suddenly as in a dream, but rather, we are implementing the intellectual work that goes back generations. I myself do nothing other than to introduce discoveries in a closed form, and implement them in practical politics or militarily. That is my activity. We've had two additional examples in recent times. Russia. Can you imagine monarchist Russian behaving like today's Bolsheviks? What a change brought about by a world view! Now, you shouldn't, perhaps, believe that I [illegible].

A few days before the start [of the Eastern Campaign] I had a conversation with the Reichs Marshal, I said to him at that time: "Göring, this will be our hardest struggle by far!" And he said to me at that time, "Why do you believe, my Führer, that it will be so hard?" I said: "Because for the first time we'll be fighting an ideological enemy, and an ideological enemy of fantastic consistency".

But Germany, too, is the proof of what such a spiritual conversion can do. And vice-versa, the others which had not undergone the spiritual conversion, are also proof of where you end up without it, so that in conclusion I must say: The German officer must play the most intense part in this intellectual conversion. It really must be his creed, since he is after all the first one in our recent history in the happy position of being able to say that State representatives and the idea of the State are completely uniform: I only need to suggest a single idea, and then I'm working to preserve the State in an orientation which was not possible for generations before. And he can also say something else: I don't stand alone, but, rather, I get all the youths born in one year after another delivered up with this education and I have only this one job: continuing this upbringing. If I continue it, then I have a loyal, dedicated instrument in my hand. I know that because everybody who bears arms follows me just as exactly as they used to follow the political leadership and will continue to follow them.

The soldier, the officer, is in the wonderful position of continuing an education which, in this Reich, begins practically in childhood. Because even small children are raised this way in kindergarten. Later the child enters the Jungvolk; he leaves the Jungvolk and enters the Hitler Youth; and there, once again, he's raised further in the same way. Then he leaves the Hitler Youth and enters a business, and is once again educated in the same way. In the apprenticeship community, too, there's a uniform education. Then this same youth enters the party when he's 18, again, the same education. Some of them enter the SA – also the same education – or the SS, also the same education. Then he enters the Labour Service: a continuation of this same education. Then he enters the military, and the same education must be continued here, as well. And when the young man comes back from two years military service, he's led into the political movement: continuation of this education. Until the man is actually an old dotard, a uniform education from childhood onwards.

Believe me, a body of the people that's been educated and moulded like this can no longer be destroyed, nobody can do a "1918" on it. It can thunder and storm all it wants, but you'll be able to rely on them to the end. Only one thing must never be permitted – an interruption somewhere in this educational process. And that is the big job of the whole German officer corps, fanatically to carry out this wonderful task, to take its share of this uniform education on itself, and continue it, while learning from it themselves, without interruption. To remain at the level of the knowledge conveyed by scientific discoveries, passed to us by tradition, in order not only to maintain this youth which has been entrusted to them, but to strengthen them even further and then, one day, to hand them over so that the stream of this youth of German blood runs incessantly along the same course until they reach old age, and thus they remain free of inner decomposition, and from all remorse. We're doing the people the greatest service with all this because, believe me, this mass wants to be led. The same way as it depends on its company commander and is happy when they get a company commander who knows how to lead them, and happy when they aren't wrongly led [illegible] small community of 80, 100, 150 men, in the same way, the German people are happy when it is presented with a uniform leadership, which leads, and spares them from all future conflicts.

[Enthusiastic applause]

The people can't decide all that, believe me. People have often said to me, "[illegible], why not let the people decide such a thing?" I always made the decision myself and only asked the people: "Do you agree with the decision?" and they [always] approved it. But I mustn't expect the people themselves to

make the decision. If the leadership lacks the courage to make a decision, should I expect the "little people" to reach a uniform decision? If the big intellectuals aren't agreed on something, then somebody has to make a decision. That is also what's wonderful about the career of officer: It's quite natural, I can't leave it to the company, I can't leave it to the battalion, or to a subaltern, to decide what sort of decision should be made. And the more critical the decision, the prouder an individual officer should be to take the responsibility upon himself, even with the danger of acting wrongly once [in a while]; that's not important.

It's better to have acted wrongly once, since the masses must never get the feeling that it depends on them, or that the decision lies with them. That would be equivalent to a declaration of waiver of leadership and a declaration of cowardice on the part of the leadership. That must not be.

And so I am so [deeply] convinced of this – it's my rock-solid conviction – that precisely this war will increasingly intensify National Socialist feeling in the German armed forces that when this war is over, we will have won it through this new worldview, and that we all have only one goal: to be increasingly more active in the formation of the body of our people, to harden it more and more, until our people are formed into an indestructible block, which can then fulfill its mission in Europe, a mission it's been given.

Since there can be no doubt as to one thing: Either we lose this war – that will be the end of our people – or we win – and that will be the case!

And that will be the beginning of our rule over Europe.

[Sustained lengthy applause]

Reichs Marshal Göring:

My Führer!

Gentlemen:

In this hour we have had a tremendous inner experience, and you, gentlemen, have been given a deep insight through the Führer into the whole essence of National Socialism and what it is, and what it wants. I can act as interpreter here better than anyone else since I too, like you, we were all educated as officer's candidates, as cadets, and we've all been through this

education, we all went through it. I became a National Socialist very early – I thank my Creator. I was able to throw off my baggage early, baggage which many of you, gentlemen, have had to carry much longer and into recent years, right down to today. You would experience a great feeling of relief, if you could throw off all this old rubbish from yesteryear, which prevents us from seeing clearly in many areas, and enter the new and beautiful all the more easily. We must be clear in our own minds, precisely we officers, that it is our duty, in the future – as the Führer just said – to educate and form new officers. We must be clear in our own minds that what was once perhaps correct, can no longer be correct, today, in this State and above all, in this people.

We must also find [our way] to these new ideals, and, gentlemen, we wish to say once openly, and it means a lot to me to say, when we were being educated as cadets or young lieutenants, the monarchy still existed, and as the Führer correctly said: it was a matter of course for the entire officer corps to be monarchist, and it was quite natural for the officer corps to stand and live for its monarch. For us, that was something completely natural. Nobody thought about it and dared to criticize it. Everybody took the top warlords as he found them, and felt bound to do so.

And there I ask you now, gentlemen: how much happier and prouder can we be that duty assigns us in this hour to serve our Commander in Chief, a man whose coming to be we ourselves have seen, who, in these years so did so many incredibly difficult things, and had to endure so much. I believe there is no prouder feeling for an officer, than in this hour to crowd around this man and experience the happy feeling to stand by his side to the last.

From our innermost hearts, long live our Führer for all time!

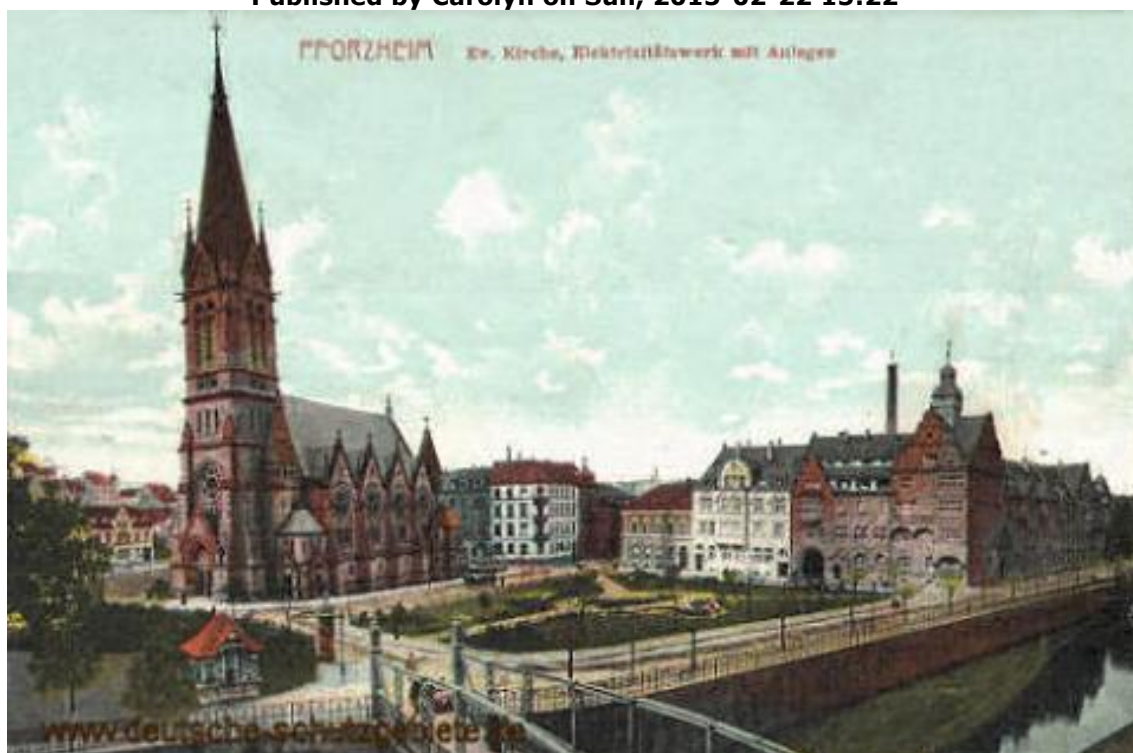
Heil! Heil! Heil!

[Enthusiastic applause and renewed stormy demonstrations of applause for the Führer]

<http://carolynveager.net/f%C3%BChrers-talk-generals-and-officers-may-26-1944-platterhof-obersaltzberg-part-2-2>

70 years ago, one third of Pforzheim's population perished in 16 minutes

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Old Pforzheim church and market square with monument of Bismarck.

On February 23, 1945, the Royal Air Force attacked the mid-size city of Pforzheim in Baden, in southwestern Germany, for the last time--the previous times being six night raids in October 1944 and one in November. They didn't need to do it again because this attack by 378 aircraft, all but 10 of them heavy bombers, dropped 730 tons of explosives and 820 tons of incendiary bombs and set off the intended firestorm that consumed every building of the town center.

Nearly sixty thousand people were in the town that night. 17,600 of them - one out of three Pforzheimers - were officially counted as dead and thousands were injured.

The post-war British Bombing Survey Unit boasted that the bombing destruction of Pforzheim was "probably the greatest proportion [percentage] in one raid during the war." It was considered a complete and resounding success at the time. Yet even after such a complete success by the British, the US Air Force on March 4th bombed the area around the Kupferhammer (main hotel and square), the pilots flying low and opening fire on crowds of civilian survivors, murdering 100 or more. They didn't get around to bombing the railway facilities and destroying the autobahn until March 14, 16, 18, 20 and 24th.



After the firestorm, only smoking ruins.



View from the Industrial House south toward the inner city, 1945.

Why? According to the official British attack command, the goal was "destruction of the built-up urban area, and fitting industrial and railway facilities." Being a clock and watch-making center (cuckoo clocks were a specialty), the British reasoned that the production of precision instruments of use in the war industry was likely taking place "in almost every house in this town."

An Allied report issued in August 1944 stated that "almost every house in this town centre is a small workshop." Therefore, when the attack began the first 24 Lancasters dropped air mines and explosive bombs that covered the roofs of the houses.

Was it true about the home workshops? No, it was actually a rumour based on a faulty RAF bomber command report of June 1944 that the British continued to exaggerate. Pforzheim and its inhabitants seem to have been incinerated for no other reason than to perfect the firestorm capabilities of the RAF.

From the townspeople's standpoint

Pforzheim had been downgraded on the British destination lists in May 1944 from a #2 Priority to a #3. There were more important targets, such as hydro-works, aircraft factories, U-

boat bases and transportation facilities in Eastern Germany to support the advance of the Red Army. There was none of this in Pforzheim. Yet, at 19.53 hours on Feb. 23, only 8 seconds after the air raid sirens began to scream, the Lancasters arrived in the first of three waves, with 2 minute intervals. At 20.10 the last bomb had been dropped, including the single straight four-pound incendiary sets with a mix of light metal powders that sparked more than 400,000 small fires.

The flames ate their way through the medieval half-timbered houses of the town center. The city's inhabitants were mainly in improvised shelters as there were no bunkers in Pforzheim. The inhabitants had about 20 partially completed tunnels and 70 public air raid shelters in addition to the cellars in public buildings.

- From <http://www.exulanten.com/pforz.html>

In an area about 3 kilometers long and 1.5 kilometers wide, all buildings were reduced to rubble. 17,600 citizens, or one out of three Pforzheimers, were officially counted as dead and thousands were injured. Some died instantly from the impact of explosions, many from burns due to the hellish burning phosphorus that seeped into the cellars of houses where they hid, and others suffocated from lack of oxygen and poisonous gases or were crushed to death by collapsing walls.



Gravesite crosses above shattered Pforzheim, taken in 1946.

Many drowned in the river Enz into which they had jumped, trying in vain to escape from the burning materials in the streets, but even the rivers were burning as the phosphorous material floated on the water. The phosphorous bombs formed a burning gel which water, while extinguishing normal fires, didn't quell.

The gel would reignite instantly when the victim re-emerged, giving them a choice between drowning or burning to death, and some people drowned themselves and/or their burning children to end their suffering.

Its victims slowly perished as well when blankets thrown over them to smother the fire caught fire themselves, adding another coating of flame. If it landed on the hair, the victim's whole head caught fire, and people in these attacks were seen running like human torches until they mercifully expired.

The vivid and horrifying accounts of its use and its victims were for the most part ordered stricken from the U.S. Military records, but a copy of the U.S. Strategic Bombing Survey does admit that:

"Phosphorous burns were not infrequent" at the tail end of the war on the Americans' part. The USA in fact supplied the deadly phosphorus to the British.

The master bomber was Major Edwin Swales, DFC, a South African, aged 29, who won Bomber Command's last Victoria Cross of the war for his actions on this night. Despite severe damage to his plane he remained over the target for the whole of the raid but he was killed when his Lancaster crashed in Belgium on the return flight.

Aftermath

After the attack, 30,000 traumatized, disoriented people needed to be taken care of, doctored and fed, but there were no facilities to do so. 90% of the buildings in the city center had been destroyed.



Children clearing the swimming pool at [Emma Jaeger's bath house](#), 1946. There is an Emma-Jaeger-Strasse in Pforzheim

One eyewitness recalled: "When at the measuring station the next day I saw the first dead lying. [They were] Terribly mutilated - people who had shrunk like dolls. A mother holding her child still protectively in her arms, both ... half burnt. A nightmare. "...

Many citizens were buried in mass graves at Pforzheim's main cemetery because they were burned beyond recognition. Over the next few days many more Pforzheimers died in pain and agony. Many graves consisted of complete families. The inner city was completely depopulated.

As already stated, further bombing by the US took place until March 24. Was this, too, simply in an effort to even the scoreboard with Stalin? The April 8, 1945 headlines read: "US Seventh Army captures Pforzheim."

Post note from CY: In the 18th century (and presumably before), my maternal grandmother's forebears were living in Bauerbach, a village in the district of Bretten which is only 19 kilometers north of Pforzheim.

This report has been compiled from numerous sources, but principally from this [Die Welt article](#) and [Exulanten - Hell](#).

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<http://carolynyeager.net/70-years-ago-one-third-pforzheims-population-perished-16-minutes>

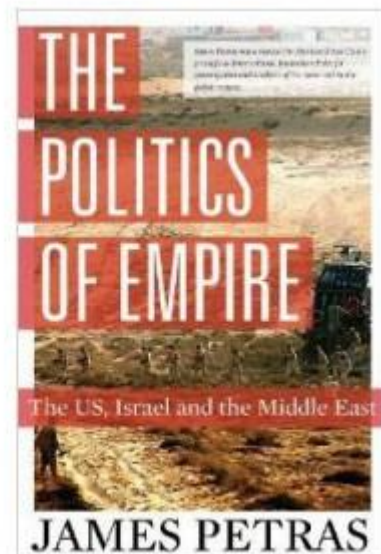
TOLERANCE is the by-word of the post-1960's era. It is enshrined today in academia, taking the place of "Truth" as the highest ideal to be achieved through education. The why and wherefore will be explained.

Carolyn Yeager will discuss Adolf Hitler's views on Tolerance, using references from [Mein Kampf](#) in 1925, his paper "[Road to Resurgence](#)" in 1927, [Table Talk](#) in 1941-42, and his "[Talk to Officers at Platterhof](#)" in 1944. His views on tolerance, race and rulership remain surprisingly consistent. His economic views will also be discussed in regard to "Road to Resurgence."

http://www.blogtalkradio.com/carolynyeager_uncensored/2015/02/24/the-heretics-hour-why-tolerance-is-the-toxic-trait

The Assassination of Greece

James Petras



Introduction

The Greek government is currently locked in a life and death struggle with the elite which dominate the banks and political decision-making centers of the European Union. What are at stake are the livelihoods of 11 million Greek workers, employees and small business people and the viability of the European Union. If the ruling Syriza government capitulates to the demands of the EU bankers and agrees to continue the austerity programs, Greece will be condemned to decades of regression, destitution and colonial rule. If Greece decides to resist, and is forced to exit the EU, it will need to repudiate its 270 billion Euro foreign debts, sending the international financial markets crashing and causing the EU to collapse.

The leadership of the EU is counting on Syriza leaders abandoning their commitments to the Greek electorate, which as of early February 2015, is overwhelmingly (over 70%) in favor of ending austerity and debt payments and moving forward toward state investment in national economic and social development (Financial Times 7-8/2/15, p. 3). The choices are stark; the consequences have world-historical significance. The issues go far beyond local or even regional, time-bound, impacts. The entire global financial system will be affected (FT 10/2/15, p. 2).

The default will ripple to all creditors and debtors, far beyond Europe; investor confidence in the entire western financial empire will be shaken. First and foremost all western banks have direct and indirect ties to the Greek banks (FT 2/6/15, p. 3). When the latter collapse, they will be profoundly affected beyond what their governments can sustain. Massive state intervention will be the order of the day. The Greek government will have no choice but to take over the entire financial system. . . the domino effect will first and foremost effect Southern Europe and spread to the 'dominant regions' in the North and then across to England and North America (FT 9/2/15, p. 2).

To understand the origins of this crises and alternatives facing Greece and the EU, it is necessary to briefly survey the political and economic developments of the past three decades. We will proceed by examining Greek and EU relations between 1980 – 2000 and then proceed to the current collapse and EU intervention in the Greek economy. In the final section we will discuss the rise and election of Syriza, and its growing submissiveness in the context of EU dominance, and intransigence, highlighting the need for a radical break with the past relationship of 'lord and vassal'.

Ancient History:

The Making of the European Empire

In 1980 Greece was admitted to the European Economic Council as a vassal state of the emerging Franco-German Empire. With the election of Andreas Papandreou, leader of the Pan-Hellenic Socialist Party, with an absolute majority in Parliament, hope arose that radical changes in domestic and foreign policy would ensue.^[1]

In particular, during the election campaign, Papandreou promised a break with NATO and the EEC, the revoking of the US military base agreement and an economy based on 'social ownership' of the means of production. After being elected, Papandreou immediately assured the EEC and Washington that his regime would remain within the EEC and NATO, and renewed the US military base agreement. Studies in the early 1980s commissioned by the government which documented the medium and long-term adverse results of Greece remaining in the EEU, especially the loss of control of trade, budgets and markets, were ignored by Papandreou who chose to sacrifice political independence and economic autonomy in favor of large scale transfers of funds, loans and credit from the EEC. Papandreou spoke from the balcony to the masses of independence and social justice while retaining ties to the European bankers and Greek shipping and banking oligarchs. The European elite in Brussels and Greek oligarchs in Athens retained a stranglehold on the commanding heights of the Greek political and economic system.

Papandreou retained the clientelistic political practices put in place by the previous right-wing regimes – only replacing the rightist functionaries with PASOK party loyalists.

The EEC brushed off Papandreou's phony radical rhetoric and focused on the the fact they were buying control and subservience of the Greek state by financing a corrupt, clientelistic regime which was deflecting funds for development projects to upgrade Greek economic competitiveness into building a patronage machine based on increased consumption.

The EEC elite ultimately knew that its financial stranglehold over the economy would enable it to dictate Greek policy and keep it within the boundaries of the emerging European empire.

Papandreou's demagogic "third world" rhetoric notwithstanding, Greece was deeply ensconced in the EU and NATO. Between 1981-85, Papandreou discarded his socialist rhetoric in favor of increased social spending for welfare reforms, raising wages, pensions and health coverage, while refinancing bankrupt economic firms run into the ground by kleptocratic capitalists.

As a result while living standards rose, Greece's economic structure still resembled a vassal state heavily dependent on EEC finance, European tourists and a rentier economy based on real estate, finance and tourism.

Papandreou solidified Greece's role as a vassal outpost of NATO; a military platform for US military intervention in the Middle East and the eastern Mediterranean; and market for German and northern European manufactured goods.

From October 1981 to July 1989 Greek consumption rose while productivity stagnated; Papandreou won elections in 1985 using EEC funds. Meanwhile Greek debt to Europe took off ... EEC leaders chastised the misallocation of funds by Papandreou's vast army of kleptocrats but not too loudly. Brussels recognized that Papandreou and PASOK were the most effective forces in muzzling the radical Greek electorate and keeping Greece under EEC tutelage and as a loyal vassal of NATO.

Lessons for Syriza:

PASOK's Short-term Reforms and Strategic Vassalage

Whether in government or out, PASOK followed in the footsteps of its rightwing adversary (New Democracy) by embracing the NATO-EEC strait-jacket. Greece continued to maintain the highest per capita military expenditure of any European NATO member. As a result, it received loans and credits to finance short-term social reforms and large scale, long-term corruption, while enlarging the party-state political apparatus.

With the ascent of the openly neoliberal Prime Minister Costas Simitis in 2002, the PASOK regime "cooked the books", fabricated government data on its budget deficit, with the aid of Wall Street investment banks, and became a member of the European Monetary Union. By adopting the euro, Simitis furthered deepened Greece's financial subordination to the non-elected European officials in Brussels, dominated by the German finance ministry and banks.

The oligarchs in Greece made room at the top for a new breed of PASOK kleptocratic elite, which skimmed millions of military purchases, committed bank frauds and engaged in massive tax evasion.

The Brussels elite allowed the Greek middle class to live their illusions of being 'prosperous Europeans' because they retained decisive leverage through loans and accumulating debts.

Large scale bank fraud involving three hundred million euros even reached ex-Prime Minister Papandreou's office.

The clientele relations within Greece were matched by the clientele relations between Brussels and Athens.

Even prior to the crash of 2008 the EU creditors, private bankers and official lenders, set the parameters of Greek politics. The global crash revealed the fragile foundations of the Greek state – and led directly to the crude, direct interventions of the European Central Bank, the International Monetary Fund and the European Commission – the infamous "Troika". The latter dictated the 'austerity' policies as a condition for the "bail-out" which devastated the economy, provoking a major depression; impoverishing over forty percent of the population, reducing incomes by 25% and resulting in 28% unemployment.

Greece:

Captivity by Invitation

Greece as a political and economic captive of the EU had no political party response. Apart from the trade unions which launched thirty general strikes between 2009 – 2014, the two

major parties, PASOK and New Democracy, invited the EU takeover. The degeneration of PASOK into an appendage of oligarchs and vassal collaborator of the EU emptied the 'socialist' rhetoric of any meaning. The right wing New Democracy Party reinforced and deepened the stranglehold of the EU over the Greek economy. The troika lent the Greek vassal state funds("bail-out") which was used to pay back German, French and English financial oligarchs and to buttress private Greek banks. The Greek population was 'starved' by 'austerity' policies to keep the debt payments flowing-outward and upward.

Europe: Union or Empire?

The European economic crash of 2008/09 resounded worst on its weakest links – Southern Europe and Ireland. The true nature of the European Union as a hierarchical empire, in which the powerful states – Germany and France – could openly and directly control investment, trade, monetary and financial policy was revealed. The much vaunted EU "bailout" of Greece was in fact the pretext for the imposition of deep structural changes. These included the denationalization and privatization of all strategic economic sectors; perpetual debt payments; foreign dictates of incomes and investment policy. Greece ceased to be an independent state: it was totally and absolutely colonized.

Greece's Perpetual Crises:

The End of the "European Illusion"

The Greek elite and, for at least 5 years, most of the electorate, believed that the regressive ("austerity") measures adopted – the firings, the budget cuts, the privatizations etc. were short-term harsh medicine, that would soon lead to debt reduction, balanced budgets, new investments, growth and recovery. At least that is what they were told by the economic experts and leaders in Brussels.

In fact the debt increased, the downward economic spiral continued, unemployment multiplied, the depression deepened. 'Austerity' was a class based policy designed by Brussels to enrich overseas bankers and to plunder the Greek public sector. The key to EU pillage and plunder was the loss of Greek sovereignty. The two major parties ,New Democracy and PASOK, were willing accomplices. Despite a 55% youth (16 – 30 years old) unemployment rate, the cut-off of electricity to 300,000 households and large scale out-migration (over 175,000), the EU (as was to be expected) refused to concede that the 'austerity' formula was a failure in recovering the Greek economy. The reason the EU dogmatically stuck to a 'failed policy' was because the EU benefited from the power, privilege and profits of pillage and imperial primacy.

Moreover, for the Brussels elite to acknowledge failure in Greece would likely result in the demand to recognize failure in the rest of Southern Europe and beyond, including in France Italy and other key members of the EU (Economist 1/17/15, p. 53). The ruling financial and business elites in Europe and the US prospered through the crises and depression, by imposing cuts in social budgets and wages and salaries. To concede failure in Greece, would reverberate throughout North America and Europe, calling into question their economic policies, ideology and the legitimacy of the ruling powers. The reason that all the EU regimes back the EU insistence that Greece must continue to abide by an obviously perverse and regressive 'austerity' policy and impose reactionary "structural reforms" is because these very same rulers have sacrificed the living standards of their own labor force during the economic crises (FT 2/13/15, p. 2).

The economic crises spanning 2008/9 to the present (2015), still requires harsh sacrifices to perpetuate ruling class profits and to finance state subsidies to the private banks. Every major financial institution – the European Central Bank, the European Commission and the IMF – toes the line: no dissent or deviation is allowed. Greece must accept EU dictates or face major financial reprisals. "Economic strangulation or perpetual debt peonage" is the lesson which Brussels tends to all member states of the EU. While ostensibly speaking to Greece – it is a message directed to all states, opposition movements and trade unions who call into question the dictates of the Brussels oligarchy and its Berlin overlords.

All the major media and leading economic pundits have served as megaphones for the Brussel oligarchs. The message, which

is repeated countless times, by liberals, conservatives and social democrats to the victimized nations and downwardly mobile wage and salaried workers, and small businesspeople, is that they have no choice but to accept regressive measure, slashing living conditions ("reforms") if they hope for 'economic recovery' – which, of course, has not happened after five years!

Greece has become the central target of the economic elites in Europe because, the Greek people have gone from inconsequential protests to political powers. The election of Syriza on a platform of recovering sovereignty, discarding austerity and redefining its relations with creditors to favor national development has set the stage for a possible continent-wide confrontation.

The Rise of Syriza:

Dubious Legacies, Mass Struggles and Radical (Broken) Promises

The growth of Syriza from an alliance of small Marxist sects into a mass electoral party is largely because of the incorporation of millions of lower middle class public employees, pensioners and small businesspeople. Many previously supported PASOK. They voted Syriza in order to recover the living conditions and job security of the earlier period of "prosperity" (2000-2007) which they achieved within the EU. Their radical rejection of PASOK and New Democracy came after 5 years of acute suffering which might have provoked a revolution in some other country. Their radicalism began with protests, marches and strikes were attempts to pressure the rightwing regimes to alter the EU's course, to end the austerity while retaining membership in the EU.

This sector of SYRIZA is 'radical' in what it opposes today and conformist with its nostalgia for the past. --the time of euro funded vacation trips to London and Paris, easy credit to purchase imported cars and foodstuffs, to 'feel modern' and 'European' and speak English!

The politics of Syriza reflects, in part, this ambiguous sector of its electorate. In contrast Syriza also secured the vote of the radical unemployed youth and workers who never were part of the consumer society and didn't identify with "Europe". Syriza has emerged as a mass electoral party in the course of less than five years and its supporters and leadership reflects a high degree of heterogeneity.

The most radical sector, ideologically, is drawn mostly from the Marxist groups which originally came together to form the party. The unemployed youth sector joined, following the anti-police riots, which resulted from the police assassination of a young activist during the early years of the crisis. The third wave is largely made up of thousands of public workers, who were fired, and retired employees who suffered big cuts in their pensions by order of the troika in 2012. The fourth wave is ex PASOK members who fled the sinking ship of a bankrupt party.

The Syriza Left is concentrated at the mass base and among local and middle level leaders of local movements. The top leaders of Syriza in power positions are academics, some from overseas. Many are recent members or are not even party members. Few have been involved in the mass struggles – and many have few ties with the rank and file militants. They are most eager to sign a "deal" selling out the impoverished Greeks. As Syriza moved toward electoral victory in 2015, it began to shed its original program of radical structural changes (socialism) and adopt measures aimed at accommodating Greek business interests. Tsipras talked about "negotiating an agreement" within the framework of the German dominated European Union. Tsipras and his Finance Minister proposed to re-negotiate the debt, the obligation to pay and 70% of the "reforms"! When an agreement was signed they totally capitulated!

For a brief time Syriza maintained a dual position of 'opposing' austerity and coming to agreement with its creditors. It's "realist" policies reflected the positions of the new academic ministers, former PASOK members and downwardly mobile middle class. Syriza's radical gestures and rhetoric reflected the pressure of the unemployed, the youth and the mass poor who stood to lose, if a deal to pay the creditors was negotiated.

EU – SYRIZA:

Concessions before Struggle Led to Surrender and Defeat

The "Greek debt" is really not a debt of the Greek people. The institutional creditors and the Euro-banks knowingly lent money to high risk kleptocrats, oligarchs and bankers who siphoned most of the euros into overseas Swiss accounts, high end real estate in London and Paris, activity devoid of any capacity to generate income to pay back the debt. In other words, the debt, in large part, is illegitimate and was falsely foisted on the Greek people.

Syriza, from the beginning of 'negotiations', did not call into question the legitimacy of the debt nor identified the particular classes and enterprise who should pay it.

Secondly, while Syriza challenged "austerity" policies it did not question the Euro organizations and EU institutions who impose it.

From its beginning Syriza has accepted membership in the EU. In the name of "realism" the Syriza government accepted to pay the debt or a portion of it, as the basis of negotiation.

Structurally, Syriza has developed a highly centralized leadership in which all major decisions are taken by Alexis Tsipras. His personalistic leadership limits the influence of the radicalized rank and file. It facilitated "compromises" with the Brussels oligarchy which go contrary to the campaign promises and may lead to the perpetual dependence of Greece on EU centered policymakers and creditors.

Moreover, Tsipras has tightened party discipline in the aftermath of his election, ensuring that any dubious compromises will not lead to any public debate or extra-parliamentary revolt.

The Empire against Greece's Democratic Outcome

The EU elite have, from the moment in which Syriza received a democratic mandate, followed the typical authoritarian course of all imperial rulers. It has demanded from Syriza (1) unconditional surrender (2) the continuation of the structures, policies and practices of the previous vassal coalition party-regimes (PASOK-New Democracy) (3) that Syriza shelve all social reforms, (raising the minimum wage, increasing pension, health, education and unemployment spending (4) that SYRIZA follow the strict economic directives and oversight formulated by the "troika" (the European Commission, the European Central Bank, and the International Monetary Fund) (5) that SYRIZA retain the current primary budget surplus target of 4.5 percent of economic output in 2015-2017.

To enforce its strategy of strangulating the new government, Brussels threatened to abruptly cut off all present and future credit facilities, call in all debt payments, end access to emergency funds and refuse to back Greek bank bonds – that provide financial loans to local businesses.

Brussels presents Syriza with the fateful "choice", of committing political suicide by accepting its dictates and alienating its electoral supporters. By betraying its mandate, Syriza will confront angry mass demonstrations. Rejecting Brussels' dictates and proceeding to mobilize its mass base, Syriza could seek new sources of financing, imposing capital controls and moving toward a radical "emergency economy".

Brussels has "stone-walled" and turned a deaf ear to the early concessions which Syriza offered. Instead Brussels sees concessions as 'steps' toward complete capitulation, instead of as efforts to reach a "compromise".

Syriza has already dropped calls for large scale debt write-offs, in favor of extending the time frame for paying the debt. Syriza has agreed to continue debt payments, provided they are linked to the rate of economic growth. Syriza accepts European oversight, provided it is not conducted by the hated "troika", which has poisonous connotations for most Greeks. However, semantic changes do not change the substance of "limited sovereignty".

Syriza has already agreed to long and middle term structural dependency in order to secure time and leeway in financing its short-term popular impact programs. All that Syriza asks is minimum fiscal flexibility under supervision of the German finance minister-some "radicals"!

Syriza has temporarily suspended on-going privatization of key infrastructure (sea- ports and airport facilities) energy and telecommunication sectors. But it has not terminated them, nor

revised the past privatization. But for Brussels "sell-off" of Greek lucrative strategic sectors is an essential part of its "structural reform" agenda.

Syriza's moderate proposals and its effort to operate within the EU framework established by the previous vassal regimes was rebuffed by Germany and its 27 stooges in the EU.

The EU's dogmatic affirmation of extremist, ultra neo-liberal policies, including the practice of dismantling Greece's national economy and transferring the most lucrative sectors into the hands of imperial investors, is echoed in the pages of all the major print media. The Financial Times, Wall Street Journal, New York Times, Washington Post, Le Monde are propaganda arms of EU extremism. Faced with Brussels' intransigence and confronting the 'historic choice' of capitulation or radicalization, Syriza tried persuasion of key regimes. Syriza held numerous meetings with EU ministers. Prime Minister Alexis Tsipras and Finance Minister Yanis Vardoulakis traveled to Paris, London, Brussels, Berlin and Rome seeking a "compromise" agreement. This was to no avail. The Brussels elite repeatedly insisted:

Debts would have to be paid in full and on time.

Greece should restrict spending to accumulate a 4.5% surplus that would ensure payments to creditors, investors, speculators and kleptocrats.

The EU's lack of any economic flexibility or willingness to accept even a minimum compromise is a political decision: to humble and destroy the credibility of SYRIZA as an anti-austerity government in the eyes of its domestic supporters and potential overseas imitators in Spain, Italy, Portugal and Ireland (Economist 1/17/15, p. 53).

Conclusion

The strangulation of Syriza is part and parcel of the decade long process of the EU's assassination of Greece. A savage response to a heroic attempt by an entire people, hurled into destitution, condemned to be ruled by kleptocratic conservatives and social democrats.

Empires do not surrender their colonies through reasonable arguments or by the bankruptcy of their regressive "reforms".

Brussels' attitude toward Greece is guided by the policy of "rule or ruin". "Bail out" is a euphemism for recycling financing through Greece back to Euro-controlled banks, while Greek workers and employees are saddled with greater debt and continued dominance. Brussels' "bail out" is an instrument for control by imperial institutions, whether they are called "troika" or something else.

Brussels and Germany do not want dissenting members; they may offer to make some minor concessions so that Finance Minister Vardoulakis may claim a 'partial victory' – a sham and hollow euphemism for a belly crawl!

The "bail out" agreement will be described by Tsipras-Vardoulakis as 'new' and "different" from the past or as a 'temporary' retreat. The Germans may 'allow' Greece to lower its primary budget surplus from 4.5 to 3.5 percent 'next year' – but it will still reduce the funds for economic stimulus and "postpone" raises in pensions, minimum wages etc.

Privatization and other regressive reforms will not be terminated, they will be "renegotiated". The state will retain a minority "share".

Plutocrats will be asked to pay some added taxes but not the billions of taxes evaded over the past decades.

Nor will the PASOK – New Democracy kleptocratic operatives be prosecuted for pillage and theft.

Syriza's compromises demonstrate that the looney right's (the Economist, Financial Times, NY Times, etc.) characterization of Syriza as the "hard left" or the ultra-left have no basis in reality. For the Greek electorate's "hope for the future" could turn to anger in the present. Only mass pressure from below can reverse Syriza's capitulation and Finance Minister Vardoulakis unsavory compromises. Since he lacks any mass base in the party, Tsipras can easily dismiss him, for signing off on "compromise" which sacrifices the basic interests of the people.

However, if in fact, EU dogmatism and intransigence forecloses even the most favorable deals, Tsipras and Syriza, (against their desires) may be forced to exit the Euro Empire and face the

challenge of carving out a new truly radical policy and economy as a free and independent country.

A successful Greek exit from the German – Brussels empire would likely lead to the break-up of the EU, as other vassal states rebel and follow the Greek example. They may renounce not only austerity but their foreign debts and eternal interest payments. The entire financial empire – the so-called global financial system could be shaken . . . Greece could once again become the 'cradle of democracy'.

Post-Script:

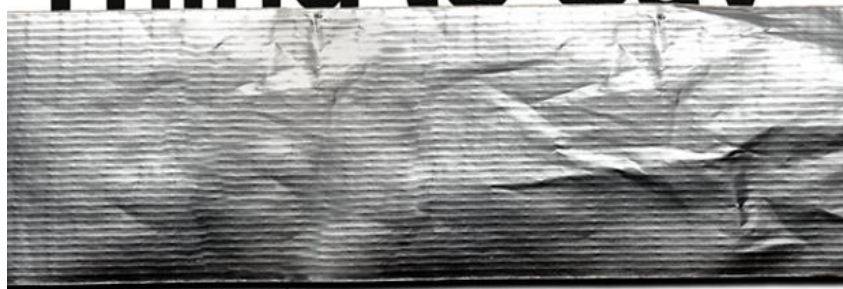
Thirty years ago, I was an active participant and adviser for three years (1981-84) to Prime Minister Papandreou. He, like Tsipras, began with the promise of radical changes and ended up capitulating to Brussels and NATO and embracing the oligarchs and kleptocrats in the name of "pragmatic compromises". Let us hope, that facing a mass revolt, Prime Minister Alexis Tsipras and Syriza will follow a different path. History need not repeat itself as tragedy or farce.

[1] The account of the Andreas Papandreou regime draws on personal experience, interviews and observations and from my co-authored article "Greek Socialism: The Patrimonial State Revisited" in James Kurth and James Petras, *Mediterranean Paradoxes: the Politics and Social Structure of Southern Europe* (Oxford: Berg Press 1993/ pp. 160 -224)

James Petras was Director of the Center for Mediterranean Studies in Athens (1981-1984) and adviser to Prime Minister Andreas Papandreou (1981-84). He resigned in protest over the PM expulsion of leading trade unionists from PASOK for organizing a general strike against his 'stabilization program'.

Petras is co-author of *Mediterranean Paradoxes: The Politics and Social Structure of Southern Europe*. His latest books include *Extractive Imperialism in the Americas* (with Henry Veltmeyer); and *The Politics of Empire: the US, Israel and the Middle East*.

Not a Very P.C Thing to Say



How the language police are perverting

A SHORT HISTORY OF 'POLITICAL CORRECTNESS' (1600-2015)

BY [GUY RUNDLE](#), [2 COMMENTS](#) • FEB 12, 2015

When the history of the early 2000-teens comes to be written, one chapter will begin like this: At the start of 2015, a US journalist named Jonathan Chait wrote an essay in *New York* magazine on political correctness. And the cultural centres of London, New York and elsewhere were plunged back into a debate that everyone thought had died away a decade or more ago. Chait's essay "[Not a Very P.C. Thing To Say](#)" (image above from *New York Magazine*) cites more than a half-dozen examples of a new upsurge in objections, protests and political denunciations over speech acts, starting with the story of a Michigan University student journalist, Omar Mahmood, who had written a lame-ish parody of identity politics for a small conservative right-wing campus paper. His employer, the campus' daily (yes, American universities have daily newspapers) said that merely publishing the article — in which, as a Muslim, he comically damned a "white cis-gendered man" who had helped him up after he tripped, thus discrediting his status as "left-handed" — had created a hostile environment at the daily's offices, and he must write an apology to all staff.

When he refused he was sacked. Later, the outside of his apartment was trashed. Whether that was all there was to the whole story would demand a full investigation to ascertain — when you delve into these things, you usually find there's far more to the story than liberal journalists are willing to let on — but it would be impossible to deny that something of that sort is afoot across the culture, even if it rarely ends with a bloke named Mahmood getting his door daubed with the slogan "why are you even here?" by purportedly progressive people.

Year on year for the past half-decade, discussion about discussion has been building up, in every field of discourse, from

major art forms to what were then new media, such as Twitter. It has been an attack on how groups of people may be spoken about or defined — such as the ever-extended category of the LGBTQ...QAAI grouping — about what arguments can be made about people or groups. It has even been an attack on what stories can be told, as when the movie *Gone Girl* was damned for a plot in which one fictional woman once faked a domestic murder in order to frame her husband.

Whatever all this is, it is a thing. Just about the most useless act is to call it "political correctness", but it's worth thinking about what that term meant the first time round. Some will say it never went away, but whatever it was that PC purported to describe, it was a different thing in the '90s, and its reappearance now is a measure of a changed world. It's worth reflecting on what that was before trying to anatomise the reappearance of the term.

"Political correctness" emerged as a derogatory term in the latter half of the 1980s in the United States. Prior to that, it had had a long history — in the 1970s, in the fraught final years of black power and women's liberation, when the hopes of a unified social revolution were fading and politics of identity began to emerge, and in the 1950s, when it was used (alternating with the term "ideological soundness") by Marxist groupings as an analytical term for strategic positions. Ultimately, it can be found as far back as Massachusetts in the 1600s, which is far from coincidental.

Its appearance in late 1980s US came at the end of a half-decade in which the radical Left, utterly defeated on political and economic mobilisation in the late 1970s, discredited by a final flowering of enthusiasm for Maoism and its aftermath, had all

but entirely dropped an ideal of universal, humanist revolution, indeed of economics entirely. As capitalism achieved its ultimate triumph — that of virtually disappearing as a term of common discussion for about 15 years — and as the social forces vanquished by the '60s faded into the background, politics became almost wholly focused on representation and image. Much of what had once been let pass by the sexual revolution was now re-evaluated — sexism in advertising, pornography as liberation, casual jokes and office conversations.

Having to accept the world as it was, feminists and anti-racists began a long march through the institutions, advocating and achieving anti-harassment and anti-discrimination legislation, to make it less difficult for women and non-whites to actually live in the world. There was nothing else to do that was not quixotic, but such laws had a complex effect, because they put a meta-level above everyday discourse in workplaces, and elsewhere, introduced the idea that social interaction could be adjudicated with reference to a higher abstract standard, rather than sorted out through dialogue (including resistance or denunciation within that dialogue).

That was an enormous change in self-conception — in decades to come it may be seen as epochal, the incorporation of self-surveillance into everyday life. Furthermore it coincided with a class shift — the beginning of decline of the industrial West, the rise of culture and media industries, and a new tertiary educated class to go with them. This was not merely a class shift, it was a power shift, with the new class increasingly shaping the environment of the old classes, who had lost their centrality. In universities, theories of discourse and representation began to take prominence over theories of *ideology*, which related representation to a material reality.

The "media studies" movement of the '70s, started by Keith Windschuttle and other Maoist-influenced activists, had sought to turn the universities into "red bases" from which capital could be unmasked. The new theories — structuralism and post-structuralism — took discourse and language as a realm that structured reality, rather than vice versa. For the new class coming out of the universities this accorded with a realm of work and life in which discourse was all — a realm of the world featuring cultural/knowledge/policy jobs, rather than these being a small add-on to a core economy.

Identity was increasingly something made *by* discourse, or so it appeared to be. Discourse, images etc had at the same time become all-encompassing (in the US at least), with the rise of cable TV, the expansion of Hollywood, music videos, the first PCs, flows of capital on computer screens, and that distinctive social group, the yuppies, whose celebration of designer "things" was a flouting of earlier countercultural ideas. Suddenly, images and representation were coming *at* people thick and fast, and politics demanded a way of reasserting some form of control and resistance to being defined. It was a period of crossover — conservatives were still capable of coming out with more or less mediaeval statements about the "true" nature of women, black people, homosexuals, etc, at the same time as the reasonably sophisticated notion as to how discourse works was abroad.

The campaign against porn — which configured it as a violent act, not merely abhorrent speech — and the rise of AIDS, and the necessity of public health campaigns to talk about human sexuality in detail, put identity front and centre. The struggles over speech acts was a class struggle, but since the culture/knowledge/policy producer class could not yet be recognised as such, its lineaments were not seen. "Political correctness", as a repurposed term, was a howl of protest from conservatives who purported to represent "ordinary people" against the elites, a continuation of the politics that had allowed both Margaret Thatcher and Ronald Reagan to command a slice of working and lower-middle-class votes.

By the early '90s, the resistance to "political correctness" had become almost larger than the thing itself. The Left had taken to self-surveillance as a political act with gusto. University student unions introduced speech codes, sexist ads were picketed and protested against, and the notion of "implicit consent" in sexual matters came under examination. The Antioch rules — so named for the US college that introduced them as mandated

student conduct — explicitly ruled that all sexual conduct had to gain explicit vocal consent, including any escalation of conduct within a single encounter.

Such concerns broke out of the university domain when lawyer Anita Hill accused her old boss Clarence Thomas of sustained sexual harassment during his confirmation hearings before the Senate for the US Supreme Court. Both Hill and Thomas were black, most of the Senate was male and white. The hearings went for weeks, and what was not yet called "intersectionality" came to the centre of consciousness. The attacks in PC became concerted, much of it targeting fictional events, such as the famous, invented UK nursery school that had allegedly banned "baa baa black sheep".

In 1994-95 (there was a bit of a lag in Australia) John Howard used it as the centre of his campaign to gain the Liberal leadership, connecting the global phenomenon to the Mabo decision, Paul Keating's attempts at historical revision and his high cultural elitism. The Left, however, did not require external enemies, since from the mid-'80s onwards, the notion of self-surveillance of discourse had become applied to its own processes to a crippling degree. Meetings and movements passed from a judicious level of reflection on lines of power to self-destructive microwars. The process was autonomous, circular and quickly counter-productive, and drove many people out of politics altogether, either into individual art and culture making, or mainstream nihilism.

By this time, the first Clinton era was in its ascendancy, the North American Free Trade Agreement and the World Trade Organisation had been established, and the world had rushed head-tilt into a supercharged period of global capitalism — which still, by and large, was not known by that name. Resistance began in Chiapas with the zapatista uprising the day that NAFTA came into force in 1994; via solidarity networks using that new thing, the internet, it spread to Europe, but it would take a couple more years before a materialist politics asserted itself with any large-scale impact.

In the mid-'90s, for a couple of years, both the politics of representation and of society faded into the background. The transition from one to the other was described well in the first chapter of Naomi Klein's *No Logo*, where she describes the sudden realisation that the clothes in the sexist ads she and other had been protesting against were made in Asian sweatshops by 11-year-olds. The global anti-capitalist movement that emerged not only put material politics front and centre, it also reset the relationship between means and ends in meetings, as someone — non-white male — said to me in the lead-up to the S11 protest in Melbourne 2000, when I asked about gender and discourse protocols in meetings. It was then I knew that a new era had begun.

By the time the global movement had faded in the wake of 9/11, and the return of a more explicit global imperialism, the critical self-surveillance had disappeared to such a degree that the period had taken on a new libertarianism, which had a healthy dose of nihilism in it. Porn was neither marginal nor oppressive; for many it was simply part of the mainstream. Quentin Tarantino could make a film with the word "nigger" used dozens of times, with barely a murmur.

Fetishism of the female body became unremarkable, and so on and so on. Yet the era was contradictory. Practically anything could be done at the level of media, but social relations, above all the workplace, had become more heavily policed and self-policed, not least because discriminatory environments attracted costly lawsuits, which concentrated the minds of employers wonderfully. What has happened in the past five years or so is that this social self-surveillance and policing has leapt back into the world of media — especially because there is now a median domain that is both but neither, i.e. social media, which has produced new forms of selfhood.

In the '90s, the division between everyday relations remained a real one; music, TV, advertising was made and imposed and was in and above social interaction. That *vinculum* has been somewhat erased. With the new social/media world has come a new form of subjectivity in which the identity of the individual has been held to be atomised and precarious, and the effects of

representation thus real and material. In the first period of alleged "PC", oppressed identities were still social classes of a type — gender, sexuality, etc — which is why the protests and marches of that era look different, look like the collocation of a mass, intent on having mass effects.

By the current period, individualisation and atomisation had passed a new stage, so that protests and movements also became expressive of individuality and intersectionality. That is an aesthetic and personal liberation in one dimension — Slutwalk is an example — but it also makes the collectivity that allowed for solidarity and strength one stage more difficult.

This has been exacerbated by the "respatialisation" of the city by social media, and the material reality that many people now "gather" by tweeting, etc, from solitary spaces and places. The overall result of this is not only that discourse has come to be seen as more real, but that it has become more real in its effects — and more violent and unrestrained in its expression.

With the removal of the disinhibition of the bodily presence of a real other, social media has become a spite slum of appalling and comprehensive racism, abuse and above all misogyny that goes far beyond the stuff that deliberately "anti-PC" performers — such as Andrew "Dice" Clay and Eddie Murphy — put out in the 1980s and '90s. At the same time, subjectivity has become recued to discourse, so that its impacts are more real.

The notion of "trauma", minimal in the '90s, has come to the centre of life after 10 years of imperial wars, which hundreds of thousands of men and women have come back from, many of them traumatised by post-modern war, now written into their bodily being. The multiple and complex relations between sexual oppression and abuse, language, adulthood and childhood, has become focused in the notion of "trauma" — and trauma has become a way of being bodily in a disembodied world. From there, the notion of a "trigger" — that speech and image are not just that, but have overwhelming material effects — becomes inevitable.

The dilemma for a society in which almost everything is speech is that in many cases "triggers" are unquestionably real — but the more you treat them as such, the more embedded such a relationship between body and speech becomes, and the more difficult it becomes to re-establish a robust public sphere focused on political ends. It is this dispiriting state into which much of the "hacker" movement has fallen, for example — an endless round of bitter recrimination about trolling, doxing, transphobia, which sucks down any capacity for collective action into irreconcilable division.

The primacy of trauma — the de facto identification of trauma with embodiment — puts an obsessive focus on the notion of "safe" spaces, extended from the reasonable demand for physically safe spaces to a sort of psychic safety, which equates selfhood with the absence of impingement or conflicted encounter. "Safe" spaces are then folded back into discourses, so that the worst of '90s discursive policing reappears — the vetting of every joke, all slang, any controversy. The implicit standard of public discourse becomes that of zero hurt and zero impact. Such a cultural imperative underlies puritanism, not in the sense of its moralising, but in its conception of the possibility of individual perfection, aspiration to separate from the sinful element, and the aspiration to entirety of self, the holy and intact body. No coincidence, then, that the term "political correctness" appeared in puritan Massachusetts, as the prelude to a politics that eventually became material and collective.

Its reappearance is a way to redraw the boundary and reclaim self, as it disappears afresh in a network of discourses. From the Left, the desire to totalise that conception of self has to be talked back to — we can only create a society of real public equality (including economic equality) if there is a public sphere to fight it out in, and an assumption of robustness of the public self. Something has happened, again, and debate and discourse have become tiresome games of backbiting about being insufficiently intersectional.

The process has become incorporated into the production of culture, as an autonomous process, and such everyday circumspection can't be allowed to stand — especially since so many people are willing to be bowed by it, as the price of a quiet life. That doesn't mean that the materiality of discourse should go unrecognised: to put a warning on a movie that features violent rape as a plot point is reasonable enough; to put it on an article about rape is to undermine the notion of debate, because speech is taken as *nothing other* than the cause of a series of psychological effects. But that is quite quite different to the liberal suggestion that these effects are not real, or that subjectivity has not been transformed.

There's something ridiculous about the way liberals can acknowledge the bodily effects of high culture — how an opera can leave you "shaking", etc — and then frame all mass culture as nothing other than disembodied speech. That is simply a desperate attempt to give a strong meaning to its empty procedural politics, seen at its worst and most exemplary in the *Charlie Hebdo* farce in which the Saudi ambassador marched metaphorically arm-in-arm with Bernard Henri-Levy for the right to get away with whatever you liked at home as long as you paid lip service to the idea that speech is the right to be tell dumb jokes to a Paris audience who agree with you anyway.

This is free speech merely as a symbol of an idea of the West, not as the robust thing itself. Any real movement for free speech in the streets of Paris would have risen up and made it impossible for the coteries of repressive leaders to march with them, at risk of *their* bodily integrity. Chait's article demonstrates the vacuousness of liberalism as a social theory, its inability to understand people as anything other than point particles in a Cartesian space, without interiority or organs.

As such it simply accumulates dumb anecdotes of dubious accuracy, in that most familiar of anti-"PC" tones, the male menopausal. Thus the recent decision of the theatre department at Mt Holyoke college, an exclusive formerly all-women's college in the US, to discontinue what had become an annual production of *The Vagina Monologues* was caricatured. In the college's statement they noted that they'd done the damn thing (not their words) about 18 times, that its radical impact has long since been superseded, and that it is certainly now, and might always have been, vulvacentric as regards its idea of what female identity is.

The play had been pilloried as the essence of unctuous political correctness when it appeared in the '90s; now that it is as inescapable as *Jersey Boys*, the decision of a college theatre department to do something else was apparently a PC breach with tradition! You can't win. Quite aside from anything else, the discontinuation of the production also acknowledged that mass culture had now become so autonomously explicit — to a degree many now find excessive — that there wasn't much radical about vagina anymore, most of us being so bored with seeing Lena Dunham's that we might as well be married to her.

Body/trauma/safety culture is occurring at a point where mass culture has become so pornographed that in its desperate search for transgression it is now coprophilic. Thus Kim Kardashian is shot arse-first, through a shit-brown filter, while Dunham, executive producer of *Girls*, obliges one of her actresses, Alison Williams, to be rimmed on camera. "Consent" to such obligation is bogus, and everyone knows it. Williams could do Medea, Hedda Gabler and Blanche DuBois in a single season, and that clip will still come up. The intersection of new and old media is so new, and in such chaos, that a judicious and unified notion of public and private has not yet been re-established. However we do that, it will demand a far more sophisticated approach than liberals are able to bring to the debate, and the last thing that is useful is any self-flattering notion of "political correctness".

<http://dailyreview.crikey.com.au/a-short-history-of-political-correctness-1600-2015/19022>

Not a Very P.C. Thing to Say

How the language police are perverting liberalism

By [Jonathan Chait](#)

Around 2 a.m. on December 12, four students approached the apartment of Omar Mahmood, a Muslim student at the University of Michigan, who had recently published a column in a school newspaper about his perspective as a minority on campus. The students, who were recorded on a building surveillance camera wearing baggy hooded sweatshirts to hide their identity, littered Mahmood's doorway with copies of his column, scrawled with messages like "You scum embarrass us," "Shut the fuck up," and "DO YOU EVEN GO HERE?! LEAVE!!" They posted a picture of a demon and splattered eggs.

This might appear to be the sort of episode that would stoke the moral conscience of students on a progressive campus like Ann Arbor, and it was quickly agreed that an act of biased intimidation had taken place. But Mahmood was widely seen as the perpetrator rather than the victim. His [column](#), published in the school's conservative newspaper, had spoofed the culture of taking offense that pervades the campus. Mahmood satirically pretended to denounce "a white cis-gendered hetero upper-class man" who offered to help him up when he slipped, leading him to denounce "our barbaric attitude toward people of left-handynyss." The gentle tone of his mockery was closer to Charlie Brown than to *Charlie Hebdo*.

The Michigan Daily, where Mahmood also worked as a columnist and film critic, objected to the placement of his column in the conservative paper but hardly wanted his satirical column in its own pages. Mahmood later said that he was told by the editor that his column had created a "hostile environment," in which at least one *Daily* staffer felt threatened, and that he must write a letter of apology to the staff. When he refused, the *Daily* fired him, and the subsequent vandalism of his apartment served to confirm his status as thought-criminal.

The episode would not have shocked anybody familiar with the campus scene from two decades earlier. In 1992, an episode along somewhat analogous lines took place, also in Ann Arbor. In this case, the offending party was the feminist videographer Carol Jacobsen, who had produced an exhibition documenting the lives of sex workers. The exhibition's subjects presented their profession as a form of self-empowerment, a position that ran headlong against the theories of Catharine MacKinnon, a law professor at the university who had gained national renown for her radical feminist critique of the First Amendment as a tool of male privilege. MacKinnon's beliefs nestled closely with an academic movement that was then being described, by its advocates as well as its critics, as "political correctness." Michigan had already responded to the demands of pro-p.c. activists by imposing a campuswide speech code purporting to restrict all manner of discriminatory speech, only for it to be struck down as a First Amendment violation in federal court.

In Ann Arbor, MacKinnon had attracted a loyal following of students, many of whom copied her method of argument. The pro-MacKinnon students, upset over the display of pornographic video clips, descended upon Jacobsen's exhibit and confiscated a videotape. There were speakers visiting campus for a conference on prostitution, and the video posed "a threat to their safety," the students insisted.

This was the same inversion of victim and victimizer at work last December. In both cases, the threat was deemed not the angry mobs out to crush opposing ideas, but the ideas themselves. The theory animating both attacks turns out to be a durable one, with deep roots in the political left.

The recent mass murder of the staff members of *Charlie Hebdo* in Paris was met with [immediate and unreserved fury and grief across the full range of the American political system](#). But while outrage at the violent act briefly united our generally quarrelsome political culture, the quarreling quickly resumed over deeper fissures. Were the slain satirists martyrs at the hands of religious fanaticism, or bullying spokesmen of privilege? Can the offensiveness of an idea be determined objectively, or only by recourse to the identity of the person

taking offense? On Twitter, "Je Suis Charlie," a slogan heralding free speech, was briefly one of the most popular news hashtags in history. But soon came the reactions ("Je Ne Suis Pas Charlie") from those on the left accusing the newspaper of racism and those on the right identifying the cartoons as hate speech. Many media companies, including the New York Times, have declined to publish the cartoons the terrorists deemed offensive, a stance that has attracted strident criticism from some readers. These sudden, dramatic expressions of anguish against insensitivity and oversensitivity come at a moment when large segments of American culture have convulsed into censoriousness.

After political correctness burst onto the academic scene in the late '80s and early '90s, it went into a long remission. Now it has returned. Some of its expressions have a familiar tint, like the protesting of even mildly controversial speakers on college campuses. You may remember when 6,000 people at the University of California-Berkeley signed a petition last year to stop a commencement address by Bill Maher, who has criticized Islam (along with nearly all the other major world religions). Or when protesters at Smith College demanded the cancellation of a commencement address by Christine Lagarde, managing director of the International Monetary Fund, blaming the organization for "imperialist and patriarchal systems that oppress and abuse women worldwide." Also last year, Rutgers protesters scared away Condoleezza Rice; others at Brandeis blocked Ayaan Hirsi Ali, a women's-rights champion who is also a staunch critic of Islam; and those at Haverford successfully protested former Berkeley chancellor Robert Birgeneau, who was disqualified by an episode in which the school's police used force against Occupy protesters.

At a growing number of campuses, professors now attach "trigger warnings" to texts that may upset students, and there is a campaign to eradicate "microaggressions," or small social slights that might cause searing trauma. These newly fashionable terms merely repackage a central tenet of the first p.c. movement: that people should be expected to treat even faintly unpleasant ideas or behaviors as full-scale offenses. Stanford recently canceled a performance of *Bloody Bloody Andrew Jackson* after protests by Native American students. UCLA students staged a sit-in to protest microaggressions such as when a professor corrected a student's decision to spell the word *indigenous* with an uppercase *I* — one example of many "perceived grammatical choices that in actuality reflect ideologies." A theater group at Mount Holyoke College recently announced it would no longer put on *The Vagina Monologues* in part because the material excludes women without vaginas. These sorts of episodes now hardly even qualify as exceptional.

Trigger warnings aren't much help in actually overcoming trauma — an analysis by the Institute of Medicine has found that the best approach is controlled exposure to it, and experts say avoidance can reinforce suffering. Indeed, one professor at a prestigious university told me that, just in the last few years, she has noticed a dramatic upsurge in her students' sensitivity toward even the mildest social or ideological slights; she and her fellow faculty members are terrified of facing accusations of triggering trauma — or, more consequentially, violating her school's new sexual-harassment policy — merely by carrying out the traditional academic work of intellectual exploration. "This is an environment of fear, believe it or not," she told me by way of explaining her request for anonymity. It reminds her of the previous outbreak of political correctness — "Every other day I say to my friends, 'How did we get back to 1991?'"

But it would be a mistake to categorize today's p.c. culture as only an academic phenomenon. Political correctness is a style of politics in which the more radical members of the left attempt to regulate political discourse by defining opposing views as bigoted and illegitimate. Two decades ago, the only communities where the left could exert such hegemonic control lay within

academia, which gave it an influence on intellectual life far out of proportion to its numeric size. Today's political correctness flourishes most consequentially on social media, where it enjoys a frisson of cool and vast new cultural reach. And since social media is also now the milieu that hosts most political debate, the new p.c. has attained an influence over mainstream journalism and commentary beyond that of the old.

It also makes money. Every media company knows that stories about race and gender bias draw huge audiences, making identity politics a reliable profit center in a media industry beset by insecurity. A year ago, for instance, a photographer compiled images of Fordham students displaying signs recounting "an instance of racial microaggression they have faced." The stories ranged from uncomfortable ("No, where are you really from?") to relatively innocuous ("Can you read this?" He showed me a Japanese character on his phone"). BuzzFeed [published](#) part of her project, and it has since received more than 2 million views. This is not an anomaly.

In a short period of time, the p.c. movement has assumed a towering presence in the psychic space of politically active people in general and the left in particular. "All over social media, there dwell armies of unpaid but widely read commentators, ready to launch hashtag campaigns and circulate Change.org petitions in response to the slightest of identity-politics missteps," Rebecca Traister [wrote](#) recently in *The New Republic*.

Two and a half years ago, Hanna Rosin, a liberal journalist and longtime friend, wrote a book called *The End of Men*, which argued that a confluence of social and economic changes left women in a better position going forward than men, who were struggling to adapt to a new postindustrial order. Rosin, a self-identified feminist, has found herself unexpectedly assailed by feminist critics, who found her message of long-term female empowerment complacent and insufficiently concerned with the continuing reality of sexism. One Twitter hashtag, ["#RIPpatriarchy"](#), became a label for critics to lampoon her thesis. Every new continuing demonstration of gender discrimination — a survey showing Americans still prefer male bosses; a person noticing a man on the subway occupying a seat and a half — would be tweeted out along with a mocking [#RIPpatriarchy](#).

Her response since then has been to avoid committing a provocation, especially on Twitter. "If you tweet something straightforwardly feminist, you immediately get a wave of love and favorites, but if you tweet something in a cranky feminist mode then the opposite happens," she told me. "The price is too high; you feel like there might be banishment waiting for you." Social media, where swarms of jeering critics can materialize in an instant, paradoxically creates this feeling of isolation. "You do immediately get the sense that it's one against millions, even though it's not." Subjects of these massed attacks often describe an impulse to withdraw.

Political correctness is a term whose meaning has been gradually diluted since it became a flashpoint 25 years ago. People use the phrase to describe politeness (perhaps to excess), or evasion of hard truths, or (as a term of abuse by conservatives) liberalism in general. The confusion has made it more attractive to liberals, who share the goal of combating race and gender bias.

But political correctness is not a rigorous commitment to social equality so much as a system of left-wing ideological repression. Not only is it not a form of liberalism; it is antithetical to liberalism. Indeed, its most frequent victims turn out to be liberals themselves.

I am white and male, a fact that is certainly worth bearing in mind. I was also a student at the University of Michigan during the Jacobsen incident, and was attacked for writing an article for the campus paper defending the exhibit. If you consider this background and demographic information the very essence of my point of view, then there's not much point in reading any further. But this pointlessness is exactly the point: Political correctness makes debate irrelevant and frequently impossible. Under p.c. culture, the same idea can be expressed identically by two people but received differently depending on the race

and sex of the individuals doing the expressing. This has led to elaborate norms and terminology within certain communities on the left. For instance, "mansplaining," a concept popularized in 2008 by Rebecca Solnit, who [described](#) the tendency of men to patronizingly hold forth to women on subjects the woman knows better — in Solnit's case, the man in question mansplained her own book to her. The fast popularization of the term speaks to how exasperating the phenomenon can be, and mansplaining has, at times, proved useful in identifying discrimination embedded in everyday rudeness. But it has now grown into an all-purpose term of abuse that can be used to discredit any argument by any man. (MSNBC host Melissa Harris-Perry once disdainfully called White House press secretary Jay Carney's defense of the relative pay of men and women in the administration "mansplaining," even though the question he responded to was posed by a male.) Mansplaining has since given rise to "whitesplaining" and "straightsplaining." The phrase "solidarity is for white women," used in a popular hashtag, broadly signifies any criticism of white feminists by nonwhite ones.

If a person who is accused of bias attempts to defend his intentions, he merely compounds his own guilt. (Here one might find oneself accused of man/white/straightsplaining.) It is likewise taboo to request that the accusation be rendered in a less hostile manner. This is called "tone policing." If you are accused of bias, or "called out," reflection and apology are the only acceptable response — to dispute a call-out only makes it worse. There is no allowance in p.c. culture for the possibility that the accusation may be erroneous. A white person or a man can achieve the status of "ally," however, if he follows the rules of p.c. dialogue. A community, virtual or real, that adheres to the rules is deemed "safe." The extensive terminology plays a crucial role, locking in shared ideological assumptions that make meaningful disagreement impossible.

Nearly every time I have mentioned the subject of p.c. to a female writer I know, she has told me about Binders Full of Women Writers, an invitation-only Facebook group started last year for women authors. The name came from Mitt Romney's awkwardly phrased debate boast that as Massachusetts governor he had solicited names of female candidates for high-level posts, and became a form of viral mockery. Binders was created to give women writers a "laid-back" and "no-pressure" environment for conversation and professional networking. It was an attempt to alleviate the systemic underrepresentation of women in just about every aspect of American journalism and literature, and many members initially greeted the group as a welcome and even exhilarating source of social comfort and professional opportunity. "Suddenly you had the most powerful women in journalism and media all on the same page," one former member, a liberal journalist in her 30s, recalls.

Binders, however, soon found itself frequently distracted by bitter identity-politics recriminations, endlessly litigating the fraught requirements of p.c. discourse. "This was the first time I had felt this new kind of militancy," says the same member, who requested anonymity for fear that her opinions would make her employer uncomfortable. Another sent me excerpts of the types of discussions that can make the group a kind of virtual mental prison.

On July 10, for instance, one member in Los Angeles started a conversation urging all participants to practice higher levels of racial awareness. "Without calling anyone out specifically, I'm going to note that if you're discussing a contentious thread, and shooting the breeze ... take a look at the faces in the user icons in that discussion," she wrote. "Binders is pretty diverse, but if you're not seeing many WOC/non-binary POC in your discussion, it's quite possible that there are problematic assumptions being stated without being challenged." ("POC" stands for "people of color." "WOC" means "women of color." "Non-binary" describes people who are either transgender or identify as a gender other than traditionally male or female.)

Two members responded lightly, one suggesting that such "call-outs" be addressed in private conversation and another joking that she was a "gluten free Jewish WWC" — or Woman Without Color. This set off more jokes and a vicious backlash. "It seems

appropriate to hijack my suggestion with jokes. I see," the Los Angeles member replied. "Apparently whatever WOC have to say is good for snark and jokes," wrote another. Others continued: "The level of belittling, derailing, crappy jokes, and all around insensitivity here is astounding and also makes me feel very unsafe in this Big Binder." "It is literally fucking insane. I am appalled and embarrassed."

The suggestion that a call-out be communicated privately met with even deeper rage. A poet in Texas: "I'm not about to private message folks who have problematic racist, transphobic, anti-immigrant, and/or sexist language." The L.A. member: "Because when POC speak on these conversations with snark and upset, we get Tone Argumented at, and I don't really want to deal with the potential harm to me and mine." Another writer: "You see people suggesting that PMs are a better way to handle racism? That's telling us we are too vocal and we should pipe down." A white Toronto member, sensing the group had dramatically underreacted, moved to rectify the situation:

"JESUS FUCK, LIKE SERIOUSLY FUCK, I SEE MORE WHITE BINDERS POLICING WOC AND DEMANDING TO BE EDUCATED/UNEDUCATED AS IF IT'S A FUCKING NOBLE MISSION RATHER THAN I DUNNO SPEND TIME SHUTTING DOWN AND SHITTING ON RACIST DOUCHE CANOE BEHAVIOUR; WHAT ARE YOU GAINING BY THIS? WHAT ARE YOU DETRACTING? YOU NEED SCREENCAPS OF BURNING CROSSES TO BELIEVE RACIST SHIT IS HAPPENING? THIS THREAD IS PAINFUL. HUGS TO ALL THE WOC DURING THIS THREAD"

Every free society, facing the challenge of balancing freedom of expression against other values such as societal cohesion and tolerance, creates its own imperfect solution. France's is especially convoluted and difficult to parse: It allows for satire and even blasphemy (like cartoons that run in *Charlie Hebdo*) but not for speech that incites violence toward individuals (like provocative comments made by the comedian Dieudonné M'bala M'bala). This may appear to Americans as a distinction without a difference, but our distinctions are also confused, as is our way of talking about free speech as it overlaps with our politics.

The right wing in the United States is unusually strong compared with other industrialized democracies, and it has spent two generations turning *liberal* into a feared buzzword with radical connotations. This long propaganda campaign has implanted the misperception — not only among conservatives but even many liberals — that liberals and "the left" stand for the same things.

It is true that liberals and leftists both want to make society more economically and socially egalitarian. But liberals still hold to the classic Enlightenment political tradition that cherishes individuals rights, freedom of expression, and the protection of a kind of free political marketplace. (So, for that matter, do most conservatives.)

The Marxist left has always dismissed liberalism's commitment to protecting the rights of its political opponents — you know, the old line often misattributed to Voltaire, "I disapprove of what you have to say, but I'll defend to the death your right to say it" — as hopelessly naïve. If you maintain equal political rights for the oppressive capitalists and their proletarian victims, this will simply keep in place society's unequal power relations. Why respect the rights of the class whose power you're trying to smash? And so, according to Marxist thinking, your political rights depend entirely on what class you belong to.

The modern far left has borrowed the Marxist critique of liberalism and substituted race and gender identities for economic ones. "The liberal view," wrote MacKinnon 30 years ago, "is that abstract categories — like speech or equality — define systems. Every time you strengthen free speech in one place, you strengthen it everywhere. Strengthening the free speech of the Klan strengthens the free speech of Blacks." She deemed this nonsensical: "It equates substantive powerlessness with substantive power and calls treating these the same, 'equality.'"

Political correctness appeals to liberals because it claims to represent a more authentic and strident opposition to their shared enemy of race and gender bias. And of course liberals are correct not only to oppose racism and sexism but to grasp

(in a way conservatives generally do not) that these biases cast a nefarious and continuing shadow over nearly every facet of American life. Since race and gender biases are embedded in our social and familial habits, our economic patterns, and even our subconscious minds, they need to be fought with some level of consciousness. The mere absence of overt discrimination will not do.

Liberals believe (or ought to believe) that social progress can continue while we maintain our traditional ideal of a free political marketplace where we can reason together as individuals. Political correctness challenges that bedrock liberal ideal. While *politically* less threatening than conservatism (the far right still commands far more power in American life), the p.c. left is actually more *philosophically* threatening. It is an undemocratic creed.

Bettina Aptheker, a professor of feminist studies at the University of California-Santa Cruz, recently wrote an [essay](#) commemorating the Berkeley Free Speech movement, in which she participated as a student in 1964. She now expressed a newfound skepticism in the merits of free speech. "Freedom of speech is a constitutional guarantee, but who gets to exercise it without the chilling restraints of censure depends very much on one's location in the political and social cartography," she wrote. "We [Free Speech movement] veterans ... were too young and inexperienced in 1964 to know this, but we do now, and we speak with a new awareness, a new consciousness, and a new urgency that the wisdom of a true freedom is inexorably tied to who exercises power and for what ends."

These ideas have more than theoretical power. Last March at University of California-Santa Barbara, in, ironically, a "free-speech zone," a 16-year-old anti-abortion protester named Thrin Short and her 21-year-old sister Joan displayed a sign arrayed with graphic images of aborted fetuses. They caught the attention of Mireille Miller-Young, a professor of feminist studies. Miller-Young, angered by the sign, demanded that they take it down. When they refused, Miller-Young snatched the sign, took it back to her office to destroy it, and shoved one of the Short sisters on the way.

Speaking to police after the altercation, Miller-Young told them that the images of the fetuses had "triggered" her and violated her "personal right to go to work and not be in harm." A Facebook group called "UCSB Microaggressions" declared themselves "in solidarity" with Miller-Young and urged the campus "to provide as much support as possible."

By the prevailing standards of the American criminal-justice system, Miller-Young had engaged in vandalism, battery, and robbery. By the logic of the p.c. movement, she was the victim of a trigger and had acted in the righteous cause of social justice. Her colleagues across the country wrote letters to the sentencing judge pleading for leniency. Jennifer Morgan, an NYU professor, blamed the anti-abortion protesters for instigating the confrontation through their exercise of free speech. "Miller-Young's actions should be mitigated both by her history as an educator as well as by her conviction that the [anti-abortion] images were an assault on her students," Morgan wrote. Again, the mere expression of opposing ideas, in the form of a poster, is presented as a threatening act.

The website The Feminist Wire mounted an even more rousing [defense](#) of Miller-Young's behavior. The whole idea that the professor committed a crime by stealing a sign and shoving away its owner turns out to be an ideological construct. "The ease with which privileged white, and particularly young white gender and sexually normative appearing women, make claims to 'victimhood' and 'violation of property,' is not a neutral move," its authors argued. It concluded, "We issue a radical call for accountability to questions of history, representation, and the racialized gendering of tropes of 'culpability' and 'innocence' when considering Dr. Miller-Young's case."

These are extreme ideas, but they are neither isolated nor marginal. A widely cited [column](#) by a *Harvard Crimson* editorial writer last year demanded an end to academic freedom if freedom extended to objectionable ideas. "If our university community opposes racism, sexism, and heterosexism," asked

the author, "why should we put up with research that counters our goals simply in the name of 'academic freedom'?" After the *Nation's* Michelle Goldberg [denounced](#) a "growing left-wing tendency toward censoriousness and hair-trigger offense," Rutgers professor Brittney Cooper [replied](#) in Salon: "The demand to be reasonable is a disingenuous demand. Black folks have been reasoning with white people forever. Racism is unreasonable, and that means reason has limited currency in the fight against it."

The most probable cause of death of the first political-correctness movement was the 1992 presidential election. That event mobilized left-of-center politics around national issues like health care and the economy, and away from the introspective suppression of dissent within the academy. Bill Clinton's campaign frontally attacked left-wing racial politics, famously using inflammatory comments by Sister Souljah to distance him from Jesse Jackson. Barbara Jordan, the first black woman from a southern state elected to the House of Representatives, attacked political correctness in her keynote speech. ("We honor cultural identity. We always have; we always will. But separatism is not allowed. Separatism is not the American way. We must not allow ideas like political correctness to divide us and cause us to reverse hard-won achievements in human rights and civil rights.")

Yet it is possible to imagine that, as the next Clinton presidential campaign gets under way, p.c. culture may not dissolve so easily. The internet has shrunk the distance between p.c. culture and mainstream liberal politics, and the two are now hopelessly entangled. During the 2008 primary contest between Hillary Clinton and Barack Obama, the modern politics of grievance had already begun to play out, as each side's supporters patrolled the other for any comment that might indicate gender or racial bias. It dissipated in the general election, but that was partly because Obama's supporters worried about whether America really was ready to accept its first president who was not a white male. Clinton enters the 2016 race in a much stronger position than any other candidate, and her supporters may find it irresistible to amplify p.c. culture's habit of interrogating the

hidden gender biases in every word and gesture against their side.

Or maybe not. The p.c. style of politics has one serious, possibly fatal drawback: It is exhausting. Claims of victimhood that are useful within the left-wing subculture may alienate much of America. The movement's dour puritanism can move people to outrage, but it may prove ill suited to the hopeful mood required of mass politics. Nor does it bode well for the movement's longevity that many of its allies are worn out. "It seems to me now that the public face of social liberalism has ceased to seem positive, joyful, human, and freeing," [confessed](#) the progressive writer Freddie deBoer. "There are so many ways to step on a land mine now, so many terms that have become forbidden, so many attitudes that will get you cast out if you even *appear* to hold them. I'm far from alone in feeling that it's typically not worth it to engage, given the risks." Goldberg [wrote](#) recently about people "who feel emotionally savaged by their involvement in [online feminism] — not because of sexist trolls, but because of the slashing righteousness of other feminists." Former Feministing editor Samhita Mukhopadhyay told her, "Everyone is so scared to speak right now."

That the new political correctness has bludgeoned even many of its own supporters into despondent silence is a triumph, but one of limited use. Politics in a democracy is still based on getting people to agree with you, not making them afraid to disagree. The historical record of political movements that sought to expand freedom for the oppressed by eliminating it for their enemies is dismal. The historical record of American liberalism, which has extended social freedoms to blacks, Jews, gays, and women, is glorious. And that glory rests in its confidence in the ultimate power of reason, not coercion, to triumph.

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Bend It Like Bennett: Genuflecting to Jewish Power

[Tobias Langdon](#), February 17, 2015 — [21 Comments](#)

The gang of four are down to two. I want to look at one of the two survivors: the playwright [Alan Bennett](#) (born 1934). In the 1960s, with Peter Cook, Dudley Moore and Jonathan Miller, he enjoyed enormous success with the satirical show [Beyond the Fringe](#) on both sides of the Atlantic. One of their targets was the stale pale male Britain of their childhoods. Here's an entry from Bennett's diary in 1982:

7 September. *Douglas Bader dies. I used to imitate him in Beyond the Fringe as part of the Aftermyth of War sketch, coming downstairs with a pipe and exaggeratedly straight legs (though I never quite dared make them as stiff as they should have been). One night I was hissed and was very pleased with myself.* (Writing Home, Faber & Faber, 1994)

[Douglas Bader](#) was a fighter-pilot who lost both legs in a flying accident before World War II. Wearing artificial legs, he became a hero during the war and then a fixture of the British establishment. He was a symbol of courage, perseverance against the odds and bluff, stoical manhood. But it did Bennett no harm to mock him. Quite the reverse. The success of *Beyond the Fringe* was a sure sign of shifting power: a new liberal establishment was taking over. It now rules cultural life in Britain, and Bennett is one of its fixtures.

This is an irony that he has never explored in his writing. Probably he doesn't even recognize it. Like Woody Allen in America, Bennett carefully cultivates an image of himself as a gauche, neurotic outsider. In both cases, the image is highly misleading. The enormous success of Bennett and Allen demonstrates this paradox: in the modern West, outsiders are insiders. The key to the paradox is Jewish power and its hostility to the majority. By identifying himself as an outsider, Bennett signals to [powerful Jews](#) in the media that he will not defend

the majority. He practises oligolatry, or the worship of minorities I discussed in "[Power and Perversion](#)."

But piety about minorities is useless to an ambitious playwright if it is not well-publicized. Every year, Bennett publishes extracts from his diaries in the highly liberal *London Review of Books* (LRB), which is the British equivalent of the *New York Review of Books*. Bennett's direct and uncomplicated prose is refreshing amid the usual posturing gasbags who write for the LRB, but that's part of his shtick: he's playing the down-to-earth Yorkshireman. He's also playing the decent and caring liberal. Here's an entry from his diary in 1980:

6 March, London. *I come through Heathrow [airport] and in the queue parallel to mine an Indian family is held up at Immigration, the father thin, dark, with burning eyes, being questioned by a woman so stone-faced she could be at the East German border rather than at Heathrow. There are several sons, looking languid and beautiful, and the mother with a small child in her arms.* (Writing Home, 1994)



Liberal icon Alan Bennett

You see? Bennett is on the side of oppressed minorities. He thinks that immigration control has a nasty whiff of

totalitarianism. And his comments on the languid beauty of the sons are another signal to his liberal readership. Bennett is homosexual, but not in the mould of a conservative writer like H.H. Munro (1870–1916), who wrote under the pen-name of Saki. Munro identified with the White British majority, not with the Jewish minority here. He criticized Jewish power in stories like [“The Unrest Cure”](#) and [“A Touch of Realism,”](#) which joke about antisemitism rather than deplore it. He even described the British Empire as a “suburb of Jerusalem” in [“Reginald at the Theatre.”](#) Bennett, by complete contrast, wants Jews to know that he feels their pain. Here’s a diary entry in 1984:

16 April, Yorkshire. *A bank clerk counts me out some notes and scarcely pausing in his counting, puts aside the more dog-eared ones as he does so. With about as much thought, and for exactly the same reason (the practical use of this object is almost over), the SS officer on the platform at Auschwitz separated out the sick for immediate extermination. (Op. cit.)*

Is Bennett Holocaust-aware? You bet he is. He does not criticize Jewish power or even acknowledge its existence. Instead, he mourns for Jewish victimhood. He was at it again in 1999:

28 January. *I switch on the Antiques Roadshow [a programme in which members of the public bring antiques for free valuation] where someone is showing the expert a drawing by E.H. Shepard, the illustrator of Winnie the Pooh. It’s a cartoon or an illustration dated 1942, entitled ‘Gobbling Market’ and meant as a satire on black marketeers. It was for [the humorous magazine] Punch but it could have easily have been for [the Nazi propaganda newspaper] Der Stürmer, as all the black marketeers are strongly Semitic in features, some as demonic as the worst Nazi propaganda. The expert makes no reference to this, except to say: ‘It’s very strong.’ When the owner bought the drawing he’d had the chance of getting a Winnie the Pooh cartoon instead: that would have appreciated in value a great deal but ‘Gobbling Market’ not at all, which is encouraging. (Untold Stories, Faber & Faber, 2005 — “Gobbling Market” is a pun on Christina Rossetti’s poem [“Goblin Market”](#))*

Again, Bennett is almost parodically pro-Jewish. His comments are a perfect example of [“Point-and-splutter,”](#) in which no attempt is made to refute a claim about reality. Instead, the claim is held up as self-evidently wicked, with its truth or falsehood dismissed as irrelevant. But was Shepard right to suggest that black marketeers were predominantly Jewish? Bennett writes as though the question cannot even be considered: under oligarchy, minorities are exemplars of virtue, never of vice.



“Gobbling Market” (1942): based on reality?

In his diaries and elsewhere, Bennett’s constant message is that he is not on the majority’s side. He has genuflected to Jewish power throughout his career, advertising his pro-Jewish, pro-minority piety in venues like the *London Review of Books*. And

he’s been well-rewarded for it. He’s now a very rich man by the standards of his working-class boyhood in the Yorkshire city of Leeds. Unlike many Whites of his generation, he can easily afford an encounter with vibrancy like this:

Alan Bennett: [how I was conned out of £1,500](#)

Alan Bennett has described for the first time how he was targeted by pickpockets who conned him out of £1,500. The celebrated playwright described how he had just withdrawn the money from the bank when two women approached him, supposedly to help him clean ice cream which had been spilt down the back of his coat. But far from being the thoughtful action of a pair of kindly strangers, the offer of help was an act designed to give the thieves the opportunity to remove the money from Bennett’s coat pocket.

Bennett said he had just withdrawn the money to pay his builders and walked into Marks & Spencer when the two women ... tried to help him wipe the ice cream off his coat. ... “The ice cream (coffee-flavoured) seems to have got everywhere and they keep finding fresh smears of it so that I take my jacket off too to clean it up. No more being found, I put my jacket on again, thanking the women profusely, though they brush off my gratitude and abruptly disappear. I go back to the car, thinking how good it is that there are still people who, though total strangers, can be so selflessly helpful, and it’s only when I’m about to get into the car that I remember the money, look in my inside pocket to find, of course, that the envelope has gone.”

After reporting the loss to the police Bennett was told the pickpockets were most likely Romanian and that the con is common enough to have been given the name “Mustard Squirter”.

It was thought he was spotted at the bank and followed into the shop. Bennett recognised they were “very good at their job” but said: “Quite hard to bear is that I have to go back to the bank to draw out another £1,500 or the builders will go unpaid.” He added: “The casualty, though, is trust, so that I am now less ready to believe in the kindness of strangers.” ([Alan Bennett: how I was conned out of £1,500](#), *The Daily Telegraph*, 13th December 2010)

By “Romanian” the police almost certainly meant “gypsies.” After a lifetime extolling the virtue of oppressed minorities, Bennett discovered in 2010 that they’re fully capable of vice too. Indeed, of predation. Thanks to mass immigration, millions of British Whites have suffered crimes by people who would never have been here if Britain were a genuine democracy. It isn’t: as Gerald Warner [pointed out](#) at *Breitbart*, “in 1968 the political class abandoned representation of the majority” that opposed mass immigration, and “identified itself exclusively with the elitist 11 per cent minority” that supported it.

Bennett has always been part of the elitist minority. In 2010, like Tony Blair’s [daughter Kathryn](#) in 2013, he discovered that elitism does not guarantee immunity. Luckily for him, his encounter with vibrancy wasn’t violent, but some old people don’t long survive non-violent robberies. The shock and upset can prove fatal, particularly if the lost money is irreplaceable. Bennett is rich and can easily afford the loss, so he identifies the “casualty” as “trust,” because he is “now less ready to believe in the kindness of strangers.”

But why should gypsies be “kind” to a non-gypsy like Bennett? [narcissistic individualism](#) is somehow natural to human beings. After all, there’s only one race: [the Human Race](#). We’re all the same under the skin. Except that we aren’t. Gypsies are an in-bred, collectivist group (see [here](#), p. ixff) who see an elderly White Briton like Bennett as prey, not as a fellow human being who is owed respect and consideration. Similar in-breeding and collectivism are at work in Bennett’s home county of Yorkshire, where [large networks](#) of

As an out-bred, individualist group, the White British have tended to rely on public institutions like the police to protect them from crime. In cities like [Rotherham](#) and [Oxford](#), the police have betrayed them, corrupted by the same pro-minority liberalism displayed by Alan Bennett. Homosexuals like Bennett are not automatically indifferent to the majority and its welfare, but narcissism and indifference do seem to come more easily to them. Bennett has no children and no stake in the future. His

interests have always centred on himself and on the historical Britain that created him but which he sees through a lens of opportunistic hostility and resentment.

The future survival of Britain plainly doesn't concern him. He is rich enough to insulate himself from non-White immigration and he divides his time between a big house in London and a big house in Yorkshire, with frequent trips to hotels and big houses elsewhere. He is not interested in the welfare of White schoolgirls in Yorkshire. He didn't go to school with girls there and he didn't have any sexual interest in them.

We are all familiar with the idea that many Whites suffer from [pathological altruism](#), but there are other pathologies as well. A great many of our politicians are quite the opposite of pathological altruists. They are sociopaths who care for nothing but their own career — [Bill Clinton](#) and [Tony Blair](#) come to mind. And closely related, if not identical, is the pathology of narcissistic self-absorption exemplified by Alan Bennett.

While caring not at all for the exploited girls of Rotherham, his boys-only grammar school in Leeds has continued to inspire his work. He wrote a play called [The History Boys](#) (2004) based on his experiences there, which was turned into a film in 2006. This is how Bennett's work came to the attention of the Jewish-American commentator [Larry Auster](#), who described the film thus:

The History Boys and Britain's path to national suicide

If you don't believe that the British elites despise their country, their culture, their history, and secretly or openly wish to have done with it all, see The History Boys. Not that I'm recommending it. It is an unpleasant experience, among other things the most explicit attempt by a movie to normalize homosexuality that I've seen. And the homosexuality it normalizes is far from the "nice," "wholesome" homosexuality — presented as a model of moral uprightness and psychological health in comparison with the desperate neuroses of the heterosexual main characters — that has been the standard, pro-gay fare of Hollywood over the last decade or so. It is a homosexuality that is by turns depressing and nasty, even evil. Yet the movie approves of all of it, as do all the characters. Even the ostensible subject of the film — how eight boys in an undistinguished high school in northern England receive special preparation for their entrance exams to Oxford and Cambridge — is imbued with a homosexualist ethos, turning intellectual life and the experience of learning into either a hollow cynical game or a vampy theatrical exercise. As I said, by the time the movie ended, the realization hit me that the British elites that created a movie like this, that praised and recommended a movie like this, seek with cold and deliberate malice the destruction of their country. ([The History Boys and Britain's path to national suicide](#), View from the Right, 2nd December 2006)

I haven't seen the film, but I trust what Larry Auster says about it. Bennett may not consciously seek the destruction of Britain, but he is a willing tool of those who do. Mass immigration and minority worship will also destroy the audience for his own work, but why should he care about what happens after he is dead? When he visited Leeds Grammar School in the 1980s, he found that "the only encouraging feature was the number of clever Asian boys, who obviously now rival the Jewish boys as the intellectual elite" (*Untold Stories*, diary for 14 April 1998). Bennett has no attachment to his own race, whose history and culture he is happy to benefit from and be inspired by, but not to defend and preserve. For all his carefully cultivated image of diffidence and shyness, Bennett is in fact a typical liberal: he's an intensely self-centred and egotistical man.

His interest in schoolboys is one sign of that, but so is his interest in old women, about whom he has written sympathetic plays like *Talking Heads* (1987) and *The Lady in the Van* (1999). Despite his sympathy, Bennett is again writing about his own life: his experiences with his mother and aunts in northern England and with the eccentric bag-lady who camped in the garden of his large house in London. He observes and writes about the loneliness and mental illness old women often suffer. That's why so many old women are dedicated fans of his. His

sympathy may well be genuine, but, like his Holocaust-awareness, it's also good for his career.

What would not be good for his career would be a play about how old women have suffered from mass immigration. How many thousands have experienced vibrant crime as Bennett himself did? How many have died or had their lives destroyed as a result? That's not a subject that powerful media Jews would find acceptable, because it's about majority suffering and minority crime. And while Bennett was happy to write about [paederasty](#) in *The History Boys*, he will never explore the exotic sexual behaviour found in this case:

Delroy Easton Grant is a convicted rapist accused of carrying out a series of offences of burglary, rape and sexual assault dating between October 1992 and May 2009 in the South East London area of England. Grant, also known as the *Minstead Rapist* and latterly the *Night Stalker*, is thought to have been active since 1990, and had a distinctive *modus operandi*, preying on elderly women who lived alone. He is suspected of over 100 offences from 1990 to the present. In 1998, the Metropolitan Police launched the dedicated Operation Minstead team to investigate the crimes, based out of Lewisham police station. ... As of 2009, the operation was the largest and most complex rape investigation ever undertaken by the Metropolitan Police. On 24 March 2011, the Jamaican-born Grant, a Jehovah's Witness and father of eight from Brockley who was a carer for his disabled wife, was found guilty on all counts. The following day he was given four life sentences and ordered to serve a minimum of 27 years in prison. ([Delroy Easton Grant](#), Wikipedia)

The Minstead Rapist would be a fascinating subject for a play, but if Alan Bennett ever noticed the case, he almost certainly forgot about it soon afterwards. The vast majority of White Britons will be in the same position. Like the brutal murders of the White schoolchildren [Kriss Donald](#), [Charlene Downes](#) and [Mary-Ann Lenehan](#), the mass rape of elderly White women is a story that appears briefly in the headlines and then vanishes. Unlike the murder of [Stephen Lawrence](#), it isn't kept in the public consciousness and no respectable mainstream writer seeks to explore the implications of anti-White crime.



Raping elderly Whites: Delroy Grant

Instead, mainstream writers bend it like Bennett: they genuflect to Jewish power, kneeling at the altar of oligatry, worshipping Britain's vibrant minorities and disdaining Britain's White majority. That's certainly the route to personal success, but the consequences for Britain's future are disastrous. When Alan Bennett was robbed by Romanian gypsies, he had a chance to see the truth about his own liberal narcissism. As one would expect, he didn't take it. He's central to the liberal establishment, and he doesn't care about the future of Britain as a White nation.

But what rose to power will also fall. In the 1960s, Bennett represented liberalism, the wave of the future. Today that wave is receding. The interesting question is what will replace it.

<http://www.theoccidentalobserver.net/2015/02/bend-it-like-bennett-genuflecting-to-jewish-power/>

A South African White Ethnostate

[Kevin MacDonald](#), February 19, 2015 — [8 Comments](#)

In 2012 I participated in a protest at the South African Consulate in Los Angeles on the genocidal treatment of Whites in South Africa. [Reports on the protests](#), which was part of a coordinated effort in other cities, routinely put the word 'genocide' in quotes and implied we were all neo-Nazis — an entirely predictable response by the respectable media from left to right that seems incapable of seeing Whites as victims of racial violence.

So I was pleasantly surprised to see that Josh Gelernter's article "[The End of South Africa](#)" appeared in *National Review*. Nothing that Gelernter writes would be a surprise to a race realist, and indeed *TOO's* Francis Carr Begbie made several of the same points in his May, 2014 article "[A blind eye to murder of Whites in South Africa](#)." Gelernter:

Things are very bad in South Africa. When the scourge of apartheid was finally smashed to pieces in 1994, the country seemed to have a bright future ahead of it. Eight years later, in 2002, 60 percent of South Africans said life had been better under apartheid. Hard to believe — but that's how bad things were in 2002. And now they're even worse.

When apartheid ended, the life expectancy in South Africa was 64 — the same as in Turkey and Russia. Now it's 56, the same as in Somalia. There are 132.4 rapes per 100,000 people per year, which is *by far* the highest in the world: Botswana is in second with 93, Sweden in third with 64; no other country exceeds 32.

And just why does Sweden have the third highest per capita rape rate in the world? Well, it is mainly the result of [immigration](#). Swedish patriot [Ingrid Carlsson](#):

I was born in Sweden in 1960, when the Social Democrats were gonna rule forever and ever and our country was the nicest and safest and most progressed in the world. Now I live in Absurdistan — a country that has the highest figure of reported rapes in the world, hundreds of so called "exclusion areas" where people live outside the Swedish society and with newspapers that hide all these horrible facts to the people.

Of course, benighted Sweden does not keep statistics on rape and ethnicity, but a [survey](#) of 33,000 Swedish women showed that 38% were afraid to leave home because of fear of assault, robbery, other molestation.

Gelernter continues:

Before the end of apartheid, South African writer Ilana Mercer moved, with her family, to Israel; her father was a vocal opponent of apartheid, and was being harassed by South African security forces. A 2013 piece on *World Net Daily* quotes Mercer as saying, with all her anti-apartheid chops, that "more people are murdered in one week under African rule than died under detention of the Afrikaner government over the course of roughly four decades."

The "anti-apartheid chops" of Mercer and her father brings up the role of the Jewish community in ending apartheid in South Africa (see "[The role of Jews in South Africa since 1948](#)" by Sam Davidson, *The Occidental Quarterly*, Summer, 2011) and in [defending the current regime](#). Like Mercer's family, many of the secular Jews who spearheaded the anti-apartheid movement have emigrated to Israel and the West, leaving behind the disaster they helped create.

Gelernter continues:

The South African government estimates that there are 31 murders per 100,000 people per year. Or about 50 a day. That would make South Africa the tenth most murderous country in the world, outpacing Rwanda, Mexico, and both Sudans. And that's using South Africa's official estimates — outside groups put the murder rate 100 percent higher. Choosing not to trust the South African authorities is a safe bet — South Africa's government, which has been led by Nelson Mandela's African National Congress since the end of apartheid, is outstandingly incompetent and corrupt. ...

Of course, de facto one-party rule doesn't promote integrity. Unemployment is 25 percent, but President Jacob Zuma, of the ANC, recently spent \$24 million of public money to add a pool

and amphitheater to his private home. Not long after the story broke, he was elected to a second five-year term. Think-tank theorist Leon Louw, who helped defeat apartheid, calls the crime and corruption "a simple manifestation of the breakdown of the state. The government is just appallingly bad at everything it does: education, healthcare, infrastructure, security, everything that is a government function is in shambles."

He adds — citing "anecdotal data" — that "most people don't bother to report crimes."

It appears that South Africa is about the most dangerous place you can be outside a war zone. What's more worrying is the chance that it might become a war zone. Nelson Mandela was able to hold the "rainbow nation" together, but he's passed on. Now, according to the human-rights organization Genocide Watch, South Africa is at pre-genocide stage 6 of 8: "Preparation."

The [Genocide Watch](#) page has a great deal of information on the horrors befalling Whites in South Africa. The [Preparation Stage](#) includes "a sudden increase in inflammatory rhetoric and hate propaganda with the objective of creating fear of the other group." Here Gelernter cites statements by President Zuma and another prominent politician, Julius Malema, that are quite clearly genocidal in intent. "Shoot the Boer, shoot, shoot." The video of Zuma is particularly terrifying.

Zuma's words have had an effect. Gelernter:

According to Genocide Watch, the murder rate among South African white farmers is four times higher than among South Africans en masse. That rate increased every month after President Zuma sang his song, for as long as accurate records are available: The police have been ordered to stop reporting murders by race. The police have also disarmed and disbanded groups of farmer-minutemen, organized to provide mutual security. Consequently, says Genocide Watch, "their families" have been "subjected to murder, rape, mutilation and torture." Meanwhile, "high-ranking ANC government officials . . . continuously refer to Whites as 'settlers.'"

The targeted killing of Whites indicates that the situation is actually in at least the beginnings of Genocide Watch's Stage 7, Persecution: "Victims are identified and separated out because of their ethnic or religious identity." Genocide Watch states that in Stage 7, "a Genocide Emergency must be declared. If the political will of the great powers, regional alliances, or U.N. Security Council or the U.N. General Assembly can be mobilized, armed international intervention should be prepared, or heavy assistance provided to the victim group to prepare for its self-defense. Humanitarian assistance should be organized by the U.N. and private relief groups for the inevitable tide of refugees to come."

But what we get from the left and from the hostile elites that run the media throughout the West is a giant yawn — and putting any reference to genocide in South Africa in quotes. Nothing but a figment of the fevered imagination of Nazis and White Supremacists.

Gelernter:

White South Africans have been native for more than 350 years; whites were farming South Africa before Newton discovered gravity. If, however, no length of time erases the stain of colonization, it should be noted that the dominant Bantu peoples of today's South Africa displaced the Khoisan peoples who lived in South Africa before them. The archaeological record, evidently, is unclear — but it seems that the first Bantu appeared in what is now South Africa about 400 years before the first European. A long time, but not time immemorial.

This is the sort of thing that liberals want to wish away. In their minds, only White people have been settlers and colonizers. In fact, the Bantus [expanded](#) throughout Africa, displacing the previous hunter-gatherers, creating more productive farming and herding economies which led to larger populations. Such displacements have gone on throughout human history. The unprecedented aspect of this situation is that it is occurring with

the active complicity of Whites throughout the politically and militarily powerful West.

It is also easily forgotten that in 1868 Whites were [half the population](#) and there were more Whites than Black Africans. As Lara Johnstone, a South African activist on behalf of White refugees, [wrote](#) in *TOO*:

The advocates of a Boer Apartheid republic understood that exponential African population growth would, if unopposed, lead to them being ethno-culturally swamped — a major concern also of [prominent Israelis](#) To do nothing amounted to 'national suicide' of White South Africans. They also saw the breeding campaign as an act of war. Apartheid was their political Just War of Self Defense.

The choice before us is one of these two divergent courses: either that of integration, which would in the long run *amount to national suicide on the part of the Whites*; or that of apartheid, which professes to preserve the identity and safeguard the future of every race, *with complete scope for everyone to develop within its own sphere while maintaining its distinctive national character*. — Dr. D.F. Malan's National Party in 1947. (1964-01-10: ICJ: Ibid (www.icj-cij.org): *Counter-Memorial filed by Gov. of the Rep. of S. Africa (Books I-IV)*, p.473) ...

Judge Jason G. Brent's [response](#) to an individual doubting that the implementation of Apartheid was an act of Just War makes it clear that he, and by extension the pro-Apartheid movement, saw the ANC's breeding campaign as act of war:

We must all understand that the most potent weapons of war are the penis and the womb. Therefore, if you cannot convince a group to control its population by discussion, debate, intelligent analysis etc., you must consider their action in using the penis and the womb to increase population an act of war.

Johnstone is involved with the *Jus Sanguinis* campaign for White refugees from South Africa. Their [website](#) has sophisticated arguments for White interests in South Africa, including an [Ethnic Genetic Interests page](#) featuring the writing of Jared Taylor and Frank Salter's *On Genetic Interests*.

Gelernter is obviously unwilling to justify apartheid, labeling White South Africans "a group still suffused with the stench of apartheid." Given that he writes for *The Weekly Standard*, one must suppose that he is quite positive about Israeli apartheid and quite understanding of the Israeli concern about being demographically swamped. Indeed, his suggestion for a Boer ethnostate is quite like the idea of Israel as a Jewish ethnostate, complete with "a serious self-defense force, modeled, like Singapore's, on the Israel Defense Forces."

They could take advantage of their geography and set up a Singapore-style city-state. With foreign investment, they could purchase a city-sized portion of coastal land and assert independence from the national government. First they'll want to hire some sympathetic military as a temporary security force. They can set up a low-tax, low-interference economic zone that can compete with Durban for its tremendously large volume of shipping traffic. As South Africa has fallen apart, Durban has slipped off the list of the world's 50 largest container ports.

Such a vision is quite possible, but only if the White South Africans separate themselves from Black Africans. Given the long history of Whites in South Africa, simply ceding a White ethnostate from the current cities whose infrastructure was produced by Whites would be eminently just and fair.

The demographic swamping of Whites in Europe, North America, Australia, and New Zealand is in its beginning stages, but make no mistake, it is happening. It took less than 150 years for Whites to go from half the population of South Africa to becoming an endangered minority making up [less than 10%](#) of the population simply as a result of differences in fertility and without the energetic immigration programs that are occurring throughout the West. White majorities are expected to disappear throughout the West within the century. If one looks to the future, in 200 years, one can expect Whites to be endangered minorities throughout lands that they once controlled. This is genocide in action.

Although the level of violence against Whites is extreme in South Africa, we already see high levels of interracial crimes targeting Whites in all White countries. Worse, these White countries are dominated by elites that are [hostile](#) to the traditional peoples and cultures of the West and are doing everything they can to speed up these transformations, regardless of the costs the native White populations, not only in terms of lessening political power, but because of the effects of immigration on the labor market, demand for public services paid for mainly by White taxpayers, and the environment.

Within the coming decades Whites will become minorities in countries they established and dominated for hundreds and, in the case of Europe, many thousands of years. Like South African Whites, they will then be in danger of being politically dominated by people with festering historical grudges, low intelligence, and high birth rates. The logical outcome that is staring us in the face is nothing less than the genocide European peoples.

And the only solution is the creation of White ethnostates. The need for a White ethnostate is most obvious in South Africa, but Whites everywhere [must begin thinking along these lines](#).

Comments to "A South African White Ethnostate"

Junghans - February 19, 2015 - 6:04 pm | [Permalink](#)

The plight of South African Whites is indeed deplorable, but the idea of a White ethnostate in that place today is not likely to ever happen. When the Negroes move in for the genocidal kill, the intellectually toxified White West will only yawn, never dreaming that their turn is next. Gus Fisher said it pretty well in his comments as well, I might add. Whites have been warned many times about racial issues, but prefer to live in a temporary world of race denial, Jewish induced and otherwise. A very good book on this subject is *White Man Think Again* by Anthony Jacob. It was written in the 1960s, and is still most relevant today. Amazon carries a reprint of it, and it is well worth reading because of its vital message.

<http://www.theoccidentalobserver.net/2015/02/a-south-african-ethnostate/>

...from the archive... and think of matters HOLOCAUST

24 hard facts about 9/11 that cannot be debunked

March 29, 2013

9/11 has been one of the biggest events in recent history that sparked a mass awakening across the world. There has been much debate as to how it happened, who is responsible and why. To this day about 1/3 of Americans do not believe the official story. In other areas of the world as much as 90% of the country does not believe the official story. Here is a list of 24 facts that cannot be debunked about 9/11.

1) Nano Thermite was found in the dust at Ground Zero. Peer reviewed in the Bentham Open Chemical Physics Journal. 'Niels Harrit', 'Thermite Bentham', "The great thermite debate" Jon Cole, 'Iron rich spheres' Steven Jones, 'Limited Metallurgical Examination (FEMA C-13, Appendix C-6)'. 'Nano Tubes'

2) 1700+ Engineers and Architects support a real independent 9/11 investigation. Richard Gage, Founder. 'Explosive Evidence', 'Blueprint for Truth', 'AE911', 'Toronto Hearings', 'Kevin Ryan'.

3) The total collapse of WTC 7 in 6.5 seconds at free fall acceleration (NIST admits 2.25 seconds). Larry Silverstein used the term "Pull it". Steel framed high rise buildings have NEVER totally collapsed from fire or structural damage. Building 7 was not hit by a plane. 'Building 7', 'WTC 7'.

4) Dick Cheney was in command of NORAD on 9/11 while running war games. 'Stand down order'. "Of course the orders still stand, have you heard anything to the contrary?". Norman Minetta testimony. "Gave order to shootdown Flight 93.", 'NORAD Drills'.

5) 6 out of the 10 Commissioners believe the 9/11 Commission report was "Setup to fail" Co-Chairs Hamilton and Kean, "It was a 30 year conspiracy", "The whitehouse has played cover up", 'Max Cleland resigned', 'John Farmer'.

6) FBI confiscated 84/85 Videos from the Pentagon. 'Moussaoui trial' revealed these videos. Released Pentagon Security Camera (FOIA) does not show a 757 and is clearly Missing a frame. 'Sheraton Hotel', "Double tree", 'Citgo'.

7) Osama Bin Laden was NOT wanted by the FBI for the 9/11 attacks. "No hard evidence connecting Bin Laden to 9/11." CIA created, trained and funded "Al Qaeda/Taliban" during the Mujahideen. OBL was a CIA asset named 'Tim Osman'. OBL Reported dead in Dec 2001 (FOX).

8) 100's of Firefighters and witness testimony to BOMBS/EXPLOSIONS ignored by the 9/11 Commission Report. 9/11 Commission Report bars 503 1st responder eyewitnesses. "Explosions in the lobby and sub levels", 'Firefighter explosions', 'Barry Jennings', 'William Rodriguez'.

9) 100's of firefighters and witness testimony to MOLTEN METAL ignored by the Commission report. "Like you're in a foundry", 'NIST's John Gross denies the existence of Molten Metal', 'Swiss Cheese', "As of 21 days after the attack, the fires were still burning and molten steel was still running." Leslie Robertson'.

10) '5 Dancing Israeli's' arrested in 'Mossad Truck Bombs' on 9/11 that stated "We were there to document the event." 'Urban Moving Systems' front company, 'Dominic Suter'. "\$498,750 Business loan (June 2001)". "Officer DeCarlo", 'Art Students', 'Israeli Spying'.

11) On September 10th, 2001. Rumsfeld reported \$2.3 TRILLION missing from the Pentagon. 'Dov Zakheim' Pentagon Comptroller. Former VP of 'Systems Planning Corporation' (Flight Termination System). Signature of PNAC document.

12) 220+ Senior Military, Intelligence Service, Law Enforcement, and Government Officials question the official story. '9/11 Whistleblowers', 'Patriots for 9/11'. 'Robert Bowman', 'Sibel Edmonds', 'Albert Stubblebine', 'Wesley Clark', 'Mark Dayton', 'Alan Sabrosky', 'Cynthia McKinney', 'Jesse Ventura', 'Kurt Sonnenfeld'. "patriotsquestion911.com"



13) Towers were built to withstand a Boeing jet(s). "I designed it for a 707 to hit it", Leslie Robertson, WTC structural engineer. "Could probably sustain multiple impacts of jetliners", "like a pencil puncturing screen netting" Frank De Martini, deceased Manager of WTC Construction & Project Management. "As far as a plane knocking a building over, that would not happen." Charlie Thornton, Structural Engineer.

14) History of American False Flag attacks. 'USS Liberty', 'Gulf of Tonkin', 'Operation Northwoods', 'OKC Bombing (Murrah Building)', '1993 WTC attacks'. 'Patrick Clawson'. Project for the New American Century (PNAC) needed "a New Pearl Harbor", "Rebuilding America's Defenses". 9/11 Achieved those goals.

15) BBC correspondent Jane Standley reported the collapse of WTC 7 (Soloman Brothers building) 20 minutes before it happened. CNN/FOX/MSNBC also had early reports. 'BBC wtc 7', 'Jane Standley', 'Ashleigh Banfield'.

16) "Flight 93" debris was spread out over many miles. Cheney admits to giving the order to shootdown 93. "shot down the plane over Pennsylvania" Rumsfeld, "nothing that you could distinguish that a plane had crashed there" 'Chris Konicki. "Not a

drop of blood" Coroner Wallace Miller. "there was no plane." Mayor Ernie Stull.

17) Bush hesitated for 441 days before starting the 911 Commission. 'Jersey Girls'. 'Phil Zelikow' already wrote the outline before the commission began. Steel shipped over seas. Obstruction of justice. JFK and Pearl Harbor commissions were started within 7 days.

18) The 911 commission was given extremely limited funds. \$15 million was given to investigate 9/11. (Over \$60 Million was spent investigating Clintons' affairs with Monica).

19) Bush said he watched the first plane crash into the North tower on TV before entering the classroom. "The TV was obviously on." Was informed about the second impact while reading 'My Pet Goat' to the children. Remained for at least 8 more minutes while America was under "attack".

20) The PATRIOT ACT was written before 9/11. Signed into law October 26th, 2001.

21) Marvin Bush was director of Stratasec (Securacom, 'KuAm') which was in charge of security of the WTC, United Airlines and Dulles International Airport. All three were breached on 9/11. ICTS was another company that provided security at the airports. 'Wirt Walker', 'Ezra Harel', 'ICTS', 'WTC power downs'. **22)** "Who killed John O'Neil?". Former FBI task force agent investigating Al Qaeda/Bin Laden. Transferred by Kroll Corporation to head the security just before 9/11. John O'Neil died in the Towers. 'Jerome Hauer' 'Jules Kroll'.

23) Insider trading based upon foreknowledge. 'Put Options.' Never identified insiders made millions. 'United and American Airlines' 'Raytheon.'

24) At least 7 of the 19 listed highjackers are still alive (BBC). No video footage of 19 highjackers or passengers boarding the 4 planes. Pilots of the 4 planes never squawked the highjacking code. 'Alive highjackers', 'ACARS', 'Pilots for 9/11 Truth'.



WTC 7 (The Smoking Gun)

<http://rememberbuilding7.org/>

Building 7 was a 47-story skyscraper and was part of the World Trade Center complex.

Built in 1984, it would have been the tallest high-rise in 33 states in the United States.

It collapsed at 5:20 pm on September 11, 2001 in 6.5 Seconds at free fall acceleration.

It was not hit by an airplane and suffered minimal damage compared to other buildings much closer to the Twin Towers.

SEE ALSO:

- [9/11: A Conspiracy Theory](#)

- ['9/11 was an inside job': Italian MP in parliament](#)

- [FBI: Questioning 9/11 makes you a potential terrorist](#)

- [President of Italy's supreme court says 9/11 was an inside job](#)

- [Osama Bin Laden raid exposed as a complete lie by Pakistani National TV](#)

- [Jesse Ventura exposes 9/11 and WTC b7 on CNN's Piers Morgan show...crowd agrees!!](#)

Source: <http://www.collective-evolution.com/2013/01/18/24-hard-facts-about-911-that-cannot-be-debunked/>

<http://www.hangthebankers.com/24-hard-facts-about-911-that-cannot-be-debunked/>

Reforming 18C of discrimination act a step ahead: Breheny



Chris Merritt, Legal Affairs Editor, Sydney, [THE AUSTRALIAN](http://www.theaustralian.com.au/business/legal-affairs/reforming-18c-of-discrimination-act-a-step-ahead-breheny/story-e6frq97x-1227226082309), FEBRUARY 20, 2015 12:00AM

A PRIVATE member's bill that would reform section 18C of the Racial Discrimination Act is a step forward for free speech, according to Simon Breheny, director of the legal rights project at the Institute of Public Affairs.

The bill, prepared by South Australian Family First senator Bob Day, would remove the words "offend" and "insult" from section 18C, which currently makes it unlawful to offend, insult, humiliate or intimidate a person on the basis of that person's race, colour or national or ethnic origin.

"Section 18C is a significant restriction on freedom of speech," Mr Breheny said.

"Senator Day's bill is an important step towards the restoration of free speech. It seeks to repeal the very worst parts of section 18C.

"Only a full repeal of the provision will restore freedom of speech but everyone who values free speech must support Bob Day's bill.

"Making it unlawful to offend or insult a person equates to a 'hurt feelings' test. The removal of these words is a very modest proposal," Mr Breheny said.

He believed the release of the most recent report of the parliamentary joint committee on human rights also cleared the way for all politicians to support the bill by declaring that it did not raise human rights concerns.

"This is an important ruling given the bipartisan make-up of the committee and the fact that it is required to balance a whole range of anti-discrimination law against actual human rights such as freedom of expression," Mr Breheny said.

"NSW Liberal Democrat senator David Leyonhjelm, Western Australian Liberal senator Dean Smith and South Australian Cory Bernardi should be commended for co-sponsoring Senator Day's bill," he said.

<http://www.theaustralian.com.au/business/legal-affairs/reforming-18c-of-discrimination-act-a-step-ahead-breheny/story-e6frq97x-1227226082309>



Minsk and Munich: History repeats itself

By Hans Vogel, 20.02.2015



At the 1938 [Munich Conference](#), the leaders of Germany, Britain, France and Italy met in order to find a solution for an urgent security problem. The German minority of [Czechoslovakia](#) (a nation so artificial it could not survive the Fall of the Berlin Wall) was being molested and persecuted by the Czech majority. The leaders meeting in Munich decided that those regions of Czechoslovakia inhabited by Germans were to be separated from the country and attached to the German Reich.

Many historians, obviously enjoying all the benefits of hindsight, regard the Munich Agreement as a fateful step in the lead-up to [World War II](#). However, at the time of the Agreement it was widely regarded as a major breakthrough towards peace. In the words of British leader Neville Chamberlain, it had secured "peace in our time". An overwhelming majority of the British people acclaimed Chamberlain on his way from the airfield to his official residence in London. Indeed, it would seem as if peace had at last been won, thus small wonder that so many were

elated. In his country, German leader [Adolf Hitler](#) was likewise hailed as the bringer of "peace in our time."

Behind the scenes, however, some new that peace was definitely not secured. For instance, US leader Franklin Delano Roosevelt ("FDR"), who wanted war to break out in Europe. His entire foreign policy was focused on this one goal: war in Europe, but he was devious enough to cloak his true intentions in sweet words of peace. Very much like the current US leader Obama, who speaks with two tongues.

FDR finally got what he wanted in 1939, when Britain and France, with secret US backing and firm promises of support, declared war on Germany when it invaded Poland after the Polish government had refused a peaceful settlement of its quarrel with Germany. Thus what had first still been a local war quickly transformed into a world war. FDR truly deserves admiration for the cunning way he brought about this war, without directly and openly compromising either himself or the US.

The Minsk conference of 2015 and its immediate aftermath share some striking characteristics with the Munich conference three quarters of a century ago. Like Munich, it was a last-ditch effort to preserve peace in the face of ever increasing odds. Like Munich, it involves the systematic discrimination and persecution of an ethnic minority (Germans in Czechoslovakia, [Russians in the Ukraine](#)). Like Munich, it involves a weak state with no significant history as an independent national entity. Like Munich, it was a conference where the one nation that does NOT want peace and that actively pursues war (the US) was absent. At Minsk, one of the participants was doing the secret bidding of the US, namely Germany, whereas at Munich, it was Britain that played this unsavory role.

The Minsk conference was also reminiscent of the conflict that Germany had with Poland during the interwar years, because the Ukrainian government behaves with the same desperado-like irresponsibility as the Polish government of the late 1930s.

And like the Polish government, the Ukrainian leadership is being egged on by the US.

It seems obvious to everyone that whatever the outcome of the conference, peace will remain a distant ideal, almost impossible to attain. No sooner had the news of the outcome of the Minsk conference become known, the [Obama regime](#), showing its true colors, began publicly expressing doubts as to the agreement's viability and chances of success, hinting that it would continue arming the fascist-dominated Kiev puppet regime. With the Obama regime intent on getting itself another "Fresh, Happy War" it seems the world is now careening towards a tragic Armageddon.

Indeed, each of the past five centuries in (Europe) the Western World, has begun with one or more major wars:

- the 16th century began with a series of wars fought in and over the control of Italy between the Hapsburg and Bourbon dynasties, involving Europe's major powers, France, the Holy Roman Empire, Spain, Venice, the Papal States and England. These wars raged until mid-century.

- the 17th century began with the Thirty Years' War (1618-1648) and the continuation of the Dutch War of Independence against Spain (1568-1648).

- the 18th century started off with the War of the Spanish Succession (1702-1714)

- the 19th century as well began in a bloody fashion, with the Napoleonic Wars (1799-1815) and the Wars of Independence in Spanish America (1810-1826)

- The 20th century was inaugurated by the Russo-Japanese War (1904-1905), the Balkan Wars (1912-1913) and the First World War (1914-1918) and the hardly less destructive Second World War (1939-1945) ought to be considered its continuation. Thus, war also raged until mid-century.

Since there are already wars being fought in the Middle East, in the Ukraine, in Afghanistan, since the Bush regime has declared war on the ROW (Rest of the World), with the ostensible purpose of fighting terrorism ("War on Terror"), is there any reason why these would not or could not morph into a major war involving other superpowers? After all, this pattern has prevailed since the fifteen hundreds.

Just like it once sacrificed Poland on the altar of its lurid ambition, the US is perfectly willing to sacrifice the Ukraine for the same motive.

Hans Vogel

http://english.pravda.ru/world/europe/20-02-2015/129881-minsk_munich-0/

Sinead O'Connor: the outspoken Irish singer without compare
ROSEMARY NEILL, [THE AUSTRALIAN](#), FEBRUARY 21, 2015 12:00AM



Sinead O'Connor rocking out. The singer says she spent two years immersed in Chicago blues. Source: Supplied

STOUSHES, Sinead O'Connor has had a few. The Irish singer with the spectral voice has sold millions of albums over her three-decade career, yet she has often had a higher profile for what she says off the stage. A few weeks ago, she applied to join the Irish political party Sinn Féin — and promptly called on its leaders to resign. In 1992, she horrified producers on US talk show *Saturday Night Live* by ripping up a photo of Pope John Paul II. She was protesting against clerical child

abuse; two weeks later, she was booed off the stage at New York's Madison Square Garden.....

.....O'Connor's childhood wasn't terribly enjoyable, either. She was raised in Ireland, and her parents divorced when she was young. She had a difficult relationship with her mother, who, she claims, abused her physically. As a teenager, she was sent to reform school after being caught shoplifting. She loved music and was encouraged by her teachers, but dropped out of school. In 1987, her first album, *The Lion and the Cobra*, sold half a million copies, even though it wasn't overtly commercial. Global fame came with her next album, *I Do Not Want What I Haven't Got*, and her defining hit, *Nothing Compares 2 U*.

None of her subsequent songs has replicated the success of that single. Still, in spite of her claim to the contrary, she has had other hits, including the haunting *Feel So Different* and the insistently rockier *Mandinka*. Best known as a singer of confessional love songs, she has drawn on a broad range of genres (folk, jazz, pop, punk), though some critics feel this deprived her of a distinctive musical identity. She virtually went niche with the spiritually focused albums, *Throw Down Your Arms* (2005) and 2007's *Theology* — a fierce critic of the Catholic Church, O'Connor is also deeply spiritual. In 2012, her ninth album, *How About I Be Me and You Be You*, won rave reviews for its broad appeal and affecting emotionalism. Ever the stirrer, she called it her "f..k off album", aimed at Irish people who don't understand her outspokenness.

Sinead O'Connor clearly doesn't do understatement. Has she ever regretted speaking out? "Ah, I wouldn't regret the obvious things," she replies. "There might have been times when I've perhaps talked about personal (things). You know, there might have been the odd time when you'd talked about a boyfriend and you wished you hadn't, just like that. But otherwise, no. The stuff that I say is logical ... I don't think my forthrightness makes me a scary person." Maybe not. But for better or worse, O'Connor's frankness will undoubtedly keep her name in the headlines.

Sinead O'Connor performs in Perth on February 28, then tours to Melbourne, Port Fairy, Adelaide, Brisbane and Sydney.

<http://www.theaustralian.com.au/arts/review/sinead-oconnor-the-outspoken-irish-singer-without-compare/story-fn9n8gqh-1227230000915>

Sinéad O'Connor - Nothing Compares 2U

https://www.youtube.com/watch?v=iUiTQvTOW_0